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BISHOP STRESSES DANGER OF "SOFTNESS" ADDRESS AT ADELAIDE SYNOD

FROM OUR OWN CORRESPONDENT

Adelaide, September 4

"The flatness of Australia contributes to the production of a two-dimensional people—all length and breadth, but little depth of character and little height of vision," the Bishop of Adelaide, the Right Reverend B. P. Robin, said last evening.

He was delivering his pastoral address to the diocese at Synod Evensong in S. Peter's Cathedral.

"We are in danger of becoming as bungalow as our houses," the bishop declared.

"And the Church must be careful about building bungalow churches to encourage this tendency," he said.

Our sunshine tended to sap our spiritual energies by soaking us in material comfort and physical enjoyment.

These and other factors combined to produce a people with a tough—or bluff—exterior, and a sentimental interior.

"And I am sorry to say that there are certain Christian bodies of no small influence which seem to minister to—indeed to pander to—this sentimentality," said Bishop Robin.

"This leads to a dangerous degradation of that fine austerity, that demand for sacrifice which must always be one of the hallmarks of true Christianity," he added.

To meet this dangerous weakness, our Church must always maintain a sacrificial standard, by which alone she could hope to call forth those brave and adventurous qualities which so strongly marked the early settlers in Australia, and which, as the flight to the cities showed only too clearly, were in danger of being overlaid by softness in their descendants.

SACRIFICE NEEDED

The Bishop said that too many of the young men whom God had called to serve Him in the Sacred Ministry evinced a desire to make the best of both worlds, to marry and settle down in comfort when they should be ready and eager to set all else aside and devote themselves adventurously and sacrificially to serve God and His people in whatever place and to whatever conditions He might call them.

The conversion of the Australian people to Christianity was only a part of the task of the Australian Church, said Bishop Robin. "We are set here to be both a Christian base and a Christian spring-board," he said.

The "teeming peoples of South-East Asia" were emerging rapidly into national self-awareness, into a just revolt against external domination and into a passionate claim to national sovereignty. "They have as much right to those aims and claims as we have," the Bishop added.

CHAPTER CLOSED

We were still behaving as little imperialists or little Australians, unaware that that chapter of our history was finished, that book closed and on the shelf, and we had to learn now to be citizens of the world and not of any lesser commonwealth, if we were to survive at all, he said.

In the welter of rival religions contending for the soul of Asia, the Christian faith was as yet but an infinitesimal factor. It was so because we had not believed in it. We had starved our Christian missions of both men and money.

"Our destiny and our duty

lie with Asia," stated the Bishop. "Our vision must be northward. We can refuse both destiny and vision if we choose. If so, we shall be a little, myopic, pagan runt of a race surviving precariously, if at all, upon the charity of our neighbours.

"Or we can accept this our high Christian calling, and become a Christian nation alive with the genius of reason, passion and imagination, embarked upon the high adventure to which God has called us, of building in this great southern quarter of the globe, the Christian Commonwealth," he added.

ASSISTANT BISHOP

The need of episcopal assistance in the Diocese of Adelaide, recognised by resolution of Synod some years ago, had become more and more obvious, Bishop Robin told Synod on Tuesday afternoon.

"We are now the only Diocese of a State capital without such assistance, and other dioceses smaller than this already have it," he added.

Synod would have to find the financial provision for a coadjutor bishop.

He said that during the past year certain alterations, long overdue, had been made in the S. Peter's Cathedral Trust. The Bishop would no longer be responsible for the affairs of the Cathedral, and the twelve Wardens would no longer be a mere advisory body appointed by him.

Some of the Wardens would in future be appointed by the Bishop, and others by the Cathedral congregation, the Chapter and the Synod.

Bishop Robin said that during his eleven years as Diocesan, he had noted a certain shallowness of spiritual quality, a lack of independence and originality, and of a true Australian ethos in the life of the Church.

BISHOP BURGEMANN UPHOLDS THE DECISION ON AID TO SCHOOLS

FROM A SPECIAL CORRESPONDENT

Canberra, September 3

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, told the clergy of the diocese last week that he was still convinced that the Diocesan Council's decision to accept the Federal Government's offer of aid to Church schools in Canberra was a wise one.

Two of the clergy who oppose the decision, the Reverend J. D. Baskin and the Reverend H. Reynolds, have issued the following statement.

"The Bishop of Canberra and Goulburn has declined the request of sixty-four members of the Synod of the diocese to call a special session to review the decision of the Diocesan Council to accept the offer made by the Acting Prime Minister to give financial aid to Church schools in the A.C.T.

"The announcement was made by the Bishop at a Clergy Conference held last week at the Canberra Grammar School. "At the conclusion of a long debate, in which every shade of

"We seemed to be still looking too much to the Church in England, still afraid to be more than a second-hand reproduction of it, still afraid to trust ourselves to the initiative of the Holy Spirit for the development of our own indigenous Australian ethos, still tied to Victorian conventions in behaviour, in worship, in buildings, and in Christian art," he added.

It seemed clear to him that the life of the Australian Church was hampered by the creation of new dioceses which had not and could not have the resources needed to make them effective units of the Church of God, said the Bishop.

A full report of the proceedings will appear in THE ANGLICAN next week.

ROCKHAMPTON ASSENTS TO THE CONSTITUTION

FROM OUR OWN CORRESPONDENT

Rockhampton, September 3

"Last year I jocularly referred to this subject as a hardy annual. This year I sincerely hope and pray is the last instalment of that annual," said the Bishop of Rockhampton, the Right Reverend J. G. Housden, speaking of the Constitution at Synod last week.

After a debate of nearly two hours Synod accepted the Constitution, being the sixth diocese this year to do so.

Bishop Housden said the argument advanced by some that "This is not a perfect Constitution, let us wait longer until we can improve upon it" was fallacious.

The longer we wait, the more opportunities will be lost and the harder will become diocesan boundaries and shades of opinion, he said.

He recalled the story of the man in the Gospels who said: "I will pull down my barns and build greater," to which the Lord replied: "Thou fool, this night, shall thy soul be required of thee."

On Tuesday morning the

clergy conference discussed the Constitution. The newly-appointed Chancellor, Mr. F. T. Cross, spoke and then proceeded to answer questions and resolve doubts.

The clergy then continued the discussion, and it was obvious, by the end of the session, that only a small minority would continue in opposition.

The main contention of the Reverend A. G. Fellows, who had most to say in opposing acceptance, was that certain features of the Constitution were the same in principle which had caused the previous Draft to be rejected by this diocese 10 years ago.

In seconding the motion, Archdeacon S. J. Matthews said that the Draft before the conference was not exactly the same as the one presented for consideration by General Synod.

That had been prepared by some of the leading theologians and legal minds of the Australian Church. Every clause had been critically examined at General Synod and alterations made when considered necessary.

The debate in Synod was mostly taken up with an amendment submitted by Mr. J. J. Green that consideration of the Constitution be deferred to a special session of Synod to be held within six months.

The Reverend D. F. Brown, the Reverend A. G. Fellows and Canon R. C. Johnston supported the amendment.

Canon J. E. Dale, urging assent, said "it is about time Australia learnt to do things instead of deferring them."

AMENDMENT LOST

Several laymen, opposing the amendment, said they were ready to accept the decisions of those qualified to draw up a Constitution, and they believed that they could trust those who had been sent to General Synod to deal with the matter on their behalf.

The amendment was defeated and the assenting canon was then passed.

The Rockhampton Synod was fortunate in having the leadership of the bishop, who had served as a member of the draft committee, and of Mr. Cross, who is also Chancellor of the Brisbane diocese, and had been present at General Synod and at the Brisbane Synod when the proposed Constitution had been discussed.



"Monday at 2 o'clock is weighing time." This lovely Swazi child is typical of many healthy babies who are kept well by regular check-ups at the Usuthu Mission clinic in Swaziland. We begin this week a special series of articles on the Church there written by the Reverend Donald Arden, who has been on furlough in Brisbane. See "Colour Schemes in South Africa," Page 8.

FACT AND FANCY

"Men," the late Bishop Crotty used to say, "are like a lot of monkeys. You've got to mystify 'em." I don't know whether Bishop Robin holds the same view; but his characteristic expression of face, compounding humour and satire and innocence and a lot of other qualities, is "caught" splendidly in Ivor Hale's portrait. Even the slight lift of eyebrow (not the big lift used for effect!) and the odd hair of eyebrow straggling out of place.

For some time certain newspapers in England have been admonishing the Archbishop of Canterbury with the "cobbler should stick to his last" theory, when he has been outspoken on public issues. The Archbishop, in his current *Canterbury Diocesan Notes*, says about this: "One newspaper which last year said in an article, 'The Archbishop must go,' this summer had an article headed, 'The Archbishop has gone too far!'"

The students of S. Christopher's College, 98 Finch Street, East Malvern, S.E.5, need a sewing machine, and have indeed inaugurated a fund to buy one. In the meantime, if anyone could lend them one, they'd all be very grateful.

Following an article on the Church in America which mentioned the enterprising idea of service sheets for every worshipper, we have received a number of examples already in regular use in this country. The Parish of Ithaca, Brisbane, has an excellent one: hymn and psalm numbers; most useful notes on the Lessons for the day; and a diary of the week—no need to spoil the service with details of meetings or the need to bring a "plate" on Thursday night! The rector, the Reverend G. R. Gibson, says people do take them home; and the little extra work it gives him (and his wife) is well worth-while.

—THE APPRENTICE.

SUMMER COURSES AT S. AUGUSTINE'S

THE IMPRESSIONS OF AN AUSTRALIAN

The Director of the G.B.R.E., Mr. V. K. Brown, here describes the two summer sessions which he attended at S. Augustine's College, Canterbury, on his way to spend some months in the U.S.A.

The first of these twelve day sessions was "Christian Education", consisting of four main parts.

A Bible study on 1 Corinthians was led most effectively by the Reverend J. C. Fenton; the second, "The Basic Assumptions of Christian Education" by Dr. F. H. Hilliard; and the third, "Educational Method in Relation to Theology", by the Reverend D. R. Hunter, of the U.S.A.

The fourth was the magnificent experience of living in this Central College of the Anglican Communion with representatives from India, England, America, Canada, Mauritius and South Africa.

The daily celebration varying in detail according to the practice of the celebration was a reminder of the glory of Anglican fellowship and the part it plays in the World Church.

THREE SPHERES

The second session on "The Communication of the Gospel", took the form of a study of communication in three spheres, in Apostolic times, to the intellectual, and to the man-in-the street.

The warden, Canon C. K. Sansbury, a most likeable scholar and administrator, earned high praise from all present for his able and penetrating handling of the series on Apostolic times with its study of "Acts" with its relevance for to-day.

For the study of the impact of the Gospel on the intellectual, Dr. W. R. Coleman, principal of Huron College, Canada, guided us into the thought of the theologian, Paul Tillich, while the famous warden of the College of Preachers, Washington, Canon T. O. Wedel, imparted some of his great experience, valuable insights into contemporary preaching and infectious enthusiasm to a very attentive audience.

CHRISTIAN YOUTH AT BRISTOL

CHURCH INFORMATION SERVICE

London, September 3
"Our Common Faith and our Common Task" is the theme of a youth conference organised by the British Council of Churches, which opened in Bristol on August 31.

Discussion is being led by speakers including the Bishop of Bristol, the Bishop of Stepney, Canon E. W. Southcott, and Bishop Leslie Newbigin, Deputy Moderator of the Church of South India.

The conference is inter-denominational, and went "on the air" in the B.B.C. Light Programme and General Overseas Service yesterday.

To-day, there will be a demonstration on the use and misuse of films in the service of the Church.

A play by Janet Lacey, "By the Waters of Babylon," will be given its first stage presentation in this country during the mass youth rally on the Wednesday.

HOUSMAN TREE DAMAGED

ANGLICAN NEWS SERVICE

London, September 3
Housman's cherry tree, in the grounds of S. Laurence's parish church, Ludlow, Shropshire, has been damaged, probably by children. A large area of bark has been stripped from it.

The tree was planted to commemorate the burial in the church of the ashes of Alfred Edward Housman, the author of "A Shropshire Lad."

UNITY AND DIVISION COURSE AT BOSSEY

STUDENTS FROM 20 NATIONS

ECUMENICAL PRESS SERVICE

Geneva, September 3

More than sixty students from twenty different nations attended the summer course for theological students held at the W.C.C. Ecumenical Institute at Bossey, Switzerland, from August 4 to 24.

The general theme was, "The Church: Its Unity, Diversity, and Division."

Because of the diversity of their own confessional and denominational backgrounds, the students in the course were able to engage in lively debates on the questions of faith and order discussed in lectures.

Orthodox, Old Catholic, Reformed, Anglican, Methodist, Presbyterian, Baptist, Lutheran, United, and Syrian Orthodox were among the churches represented by the students.

The works of existentialist writer, Jean-Paul Sartre, were studied by the theological students. Last summer, the course featured the work of modern poet, T. S. Eliot.

Mlle. Berthe Gavalda, of

Paris, directed the study of the French playwright and novelist. A French-speaking group of actors presented a production of Sartre's *Huis Clos* ("No Exit") at Bossey.

Professor N. A. Dahl of the University of Oslo, Norway, conducted the discussion on "Christ and the Church According to the New Testament."

Other professors included Professor D. Dimitrijevic, of the Orthodox Theology Faculty, Belgrade, Yugoslavia; Dr. H. H. Esser, Bonn, Germany; Professor George Plorowsky, Harvard University, U.S.A.; Professor Albert Outier, Perkins School of Theology, Dallas, Texas; the Reverend Gerald O'Grady, pastor of the American Church, Protestant Episcopal, Geneva, chaplain for the course; and the Reverend Philip Potter, Youth Department of the World Council of Churches.

Dr. Robert Nelson, executive secretary of the Department of Faith and Order, World Council, conducted the plenary session on faith and order.

Resident members of the staff of the Ecumenical Institute are Dr. H. H. Wolf, director; Dr. Robert S. Paul, assistant director; and Dr. Charles C. West, resident lecturer.

ANTARCTIC SHIP COMMISSIONED

ANGLICAN NEWS SERVICE

London, September 3

The commissioning service for H.M.N.Z.S. *Endeavour*, which is to be used next year for the New Zealand section of the British Trans-Antarctic Expedition, was conducted last month at Southampton by the Bishop of Portsmouth, the Right Reverend W. L. S. Fleming.

The *Endeavour* was formerly the Antarctic survey ship, *John Biscoe*.

The ship, who is an honorary chaplain in the Royal Naval Reserve, has had personal experience of exploration in the polar regions.

In 1932 and 1933 he went on expeditions to Iceland and Spitzbergen, and in the following year was chaplain and geologist to the British Grahamland Expedition to the Antarctic.

He was awarded the Polar Medal for his work on that occasion.

ARCHBISHOP PROVED TERRORIST LEADER

ANGLICAN NEWS SERVICE

London, September 3

Documents captured in Cyprus give "irrefutable proof," said the Colonial Secretary, Mr. Lennox-Boyd, on August 26, that Archbishop Makarios was the leader of the terrorist campaign there.

The documents give extracts from a personal diary kept by Colonel Grivas, or Digenis, the Eoka leader.

Mr. Lennox-Boyd said he was absolutely satisfied about the authenticity of the documents.

"Much of the criticism to which I and my colleagues have been subjected about our treatment of Makarios, and in particular the deportation, was based on the assumption that he was really a moderate and that we were losing the chance of moderate support," he declared.

"That has been blown absolutely sky-high by these papers.

"It shows him to be the personal director of the whole tragic business and in no sense a moderate, and involved even in the choice of individual victims of murder.

"He has been behind the original physical intimidation of Eoka, which has prevented freedom of expression.

"It is our purpose steadily to end this intimidation, and we do not consider the Archbishop to be in any way indispensable to a negotiated settlement."

During both sessions there were evenings devoted to sharing of information when a panel of members from a particular country, told of the Anglican Communion's organisational, joys, problems and plans in that country, and then attempted to answer questions.

In this way, members learned much of the church at work in America and India, with its attempts at union, and the Reverend A. Batt, the Reverend Paul Dunn and I gave some indication of what is happening in Australia.

Australians travelling overseas would be well advised to consider applying for admittance to one of the longer courses or one of these twelve day summer sessions held each July and August.

MINISTRY IN THE FORESTS

FROM A SPECIAL CORRESPONDENT

New York, September 3

One of the U.S.A. Church's enterprising ideas, the "summertime park ministry," is in full swing among the thousands of people who spend their holidays in the huge national parks.

More than 100 specially trained college and seminary students have taken over summer "parishes" in 23 national parks in the west.

One of these is the Giant Forest in Sequoia National Park, about 250 miles from San Francisco.

Earning their keep during the week by doing odd jobs in

the cabins and kitchens, driving trucks or giving riding lessons to hotel guests, on Sundays the students set out by plane, jeep, horseback and on foot to reach their "congregations" in chapels and clearings in the woods.

The students also take Bible classes and Sunday schools, and are trained to answer questions and give advice.

They may also find themselves running coffee stalls and leading sing-songs.

Many have discovered that the camp-fire at night seems one of the best places to talk about God.

CONCRETE AND GLASS AT COVENTRY

ANGLICAN NEWS SERVICE

London, September 3

The foundation-stone of S. Chad's, one of Coventry's new "concrete and glass" churches, will be set by the Lord Mayor of Coventry on Michaelmas Day.

Situated at Wood End, it is being built to a special design by Professor Basil Spence, architect of the new Cathedral. Other churches in the same design will be at Tile Hill and Willenhall.

The design incorporates a number of standard units, which can be laid out in various ways.

HOLIDAYS FOR CHRISTIANS

ANGLICAN NEWS SERVICE

London, September 3

Camps and travel agencies which specialise in "holidays for Christians" seem more popular than ever in Britain this year.

A leading centre for Anglicans is Lee Abbey, a large country house which stands in its own estate of 260 acres, two miles west of Lynton, in north Devon.

It is "a Church of England establishment, independent in its organisation, non-party in its outlook, and ecumenical in its sympathies."

It is run by a resident community of 40 men and has accommodation for 130 people.

It is described by the Bishop of Coventry as "one of the most hopeful signs of spiritual awakening in the life of the Church to-day."

Since its beginning five years ago, 3,000 people, mostly Anglicans, have travelled through Inter-Church Travel.

It is an agency, run on a club basis, with the idea of giving parties of Christian people the opportunity to meet and worship with Christians in lands overseas.

Some parties of Roman Catholics, Free Churchmen and Presbyterians have also been organised, and this year the club has set up a pilgrimage centre in Rome.

CHORISTERS' FESTIVAL

CHURCH INFORMATION SERVICE

London, September 3

The National Association of former Cathedral Choristers will hold their annual conference and festival at Lincoln at the end of this week.

The whole assembly will be present at Evensong in the Cathedral Choir on September 8. Nearly 200 trained voices will sing the service—including Walmisley's setting to the canticles.

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A FINE SEASIDE SITE BUT FUNDS NEEDED ROCKHAMPTON YOUTH CENTRE

FROM OUR OWN CORRESPONDENT

Rockhampton, September 1
The Bishop of Rockhampton, the Right Reverend J. G. Housden, in his presidential address to Synod on August 27, appealed for more support for the proposed diocesan youth centre. He also supported the Wells system of fund-raising, and asked for help for S. Faith's School.

Following the recommendation of the last Synod, the Diocesan Council authorised the purchase of a site on the scenic highway about three miles from Yeppoon.

The centre, said the bishop, would be a memorial to a pioneer priest, Archdeacon Robinson.

The purchase price of the land and improvements was about £1,200, but so far only £596 had been received.

Plans had been prepared for the central block and a dormitory wing. £620 was needed to purchase the site, and about £6,000 to erect the first buildings.

(Synod later agreed on the motion of Canon J. E. Dale, to transfer the S. Mary's Home trust fund of £1,764 to the youth centre fund. Canon Dale said that S. Mary's Home had been disposed of some years ago.)

WIDER ASPECTS

Bishop Housden said that he thought the diocese should begin with the Wells Organisation in some, if not all, the parishes, and think later on about establishing its own Department of Promotion.

This would then be able to link up with the General Synod committee's proposal to form a National Department of Promotion.

He stressed that parishes must not budget for their own needs alone, but must include wider aspects such as missions and the training of ordination candidates.

The bishop pointed out that the spiritual side of promotion must always be kept in mind. Bishop Housden pointed out that S. Faith's School is the responsibility of the whole diocese.

The school, although functioning well and slowly building up its numbers, was hampered by the capital debt incurred when improvements were made a year ago.

Friends and donors were needed to help remove the debt and so enable the school to progress and expand further.

CHURCH SCHOOLS

"I will not comment here upon the question of direct subsidies to Church schools, for it is one upon which Anglican opinion is unfortunately divided, but failing a direct subsidy I believe that the Government has a responsibility to assist parents who are desirous of sending their children to Church schools on a more liberal scale than at present.

"It is just another instance of penalising those who live in remote parts and are contributing to the basic export industries of Australia.

"Both scholarship allowances and the means test for board-

£22,000 PLEDGED AT KYOGLE

FROM A SPECIAL CORRESPONDENT

Kyogle N.S.W.,

September 3

The parishioners of S. James', Kyogle, Diocese of Grafton, have pledged £22,000—£2,000 more than their canvass target.

A total of 463 parishioners attended the Loyalty Dinner four weeks ago. Since then 26 men have completed a face-to-face canvass in the parish.

The rector is the Reverend H. W. Carr.



Girls of the G.F.S. branch of S. David's, Cooee, Diocese of Tasmania, enjoy a party tea.

THE Y.A. RALLY AT DUBBO

FROM OUR OWN CORRESPONDENT

Bathurst, September 3
Young Anglicans from numerous parts of the central west of New South Wales rallied at Dubbo during the week-end, September 1 and 2.

They were welcomed by the Bishop-Coadjutor, the Right Reverend d'Arcy Collins.

Other clergy associated with the rally at various times during the period were: D. Peters, T. Amstead and W. McAllister (all Dubbo), N. Byron (Nyngan B.G.S.), K. Mason and R. Mills (B.G.S., Gilgandra), F. Neutecker (B.G.S., Brewarrina), and the Diocesan Commissioner.

All met socially on arrival on the Saturday and attended 7 a.m. Holy Communion at Holy Trinity Church, on September 2.

After breakfast, the Reverend W. D. McAllister gave a discussion on Vocation, and gave nine leaders a series of six questions, which were discussed in groups and the findings later reported to the assembly.

More than 100 Y.A.s took part and pooled their opinions on the questions. One of the group leaders was Stan Threlfell, a Perth candidate at S.

John's College, Morpeth, who attended the rally.

CAMP CONFERENCE

Following an address on "Church History" by the Reverend D. J. Peters, a conference on youth matters took place.

It included the forthcoming Commonwealth Anglican Youth Conference to take place at Armidale in January.

During the afternoon film slides on diocesan matters were shown in the parish hall, followed by an address by Brother

Aidan (the Reverend K. Mason) on "Acts of the Apostles" (historical).

Those remaining in Dubbo at the time took part in a procession to the parish church, where the sermon was preached by Canon Harry Thorpe.

Supper ended this, the third of the 1956 Y.A. short week-end rallies. The Camp Mothers were Mesdames Cowell and Peters.

The next Y.A. rally takes place at Condonbolin on October 13 and 14.

WOMEN HOLD A BRAINS TRUST

FROM OUR OWN CORRESPONDENT

Rockhampton, September 3

Forty-five delegates were present at the eighth annual diocesan Women's Conference, held here in S. Paul's Hall, on Thursday, August 23.

Following the address by the president, Mrs. J. G. Housden, which dealt with the new trend women's work will take under the direct giving method of church finance, leadership, and the purpose of quiet times, excellent progressive reports were received from all women's and girls' organisations within the diocese. These stimulated discussion and interchange of ideas.

During the afternoon session a Brains Trust, consisting of a priest, doctor, solicitor, librarian, dentist, and a wife and mother, was conducted.

This session lasted for one hour, during which time questions, as widely varied as "What advantages, if any, are to be gained by sending children to Church schools?" and "What is your opinion of a husband and wife having their own separate outings for pleasure, particularly at night time?" were discussed by the panel in a competent and often witty way.

LONG SERVICE IN ROCKHAMPTON

FROM OUR OWN CORRESPONDENT

Rockhampton, September 1

The Bishop of Rockhampton referred at the Synod here last week to the long service given by Canon A. A. Fellows and Mr. W. S. Gladwell.

Canon Fellows has not missed a Synod for 43 years since he came to the diocese in 1913.

Mr. Gladwell, representing Wowan, has regularly attended Synod for 28 years.

Mr. Gladwell worked with Bishop Halford, after the latter had resigned as Bishop of the diocese, to do mission work in the Dawson Valley.

Mr. Gladwell helped to set up churches in the various centres there.

MR. DEDMAN REPORTS ON THE PLIGHT OF REFUGEES

FROM A SPECIAL CORRESPONDENT

Melbourne, September 2

Mr. J. J. Dedman, the Australian Director of the Resettlement Division of the World Council of Churches, returned here to-day in the migrant ship *Flaminia*.

Mr. Dedman has returned from an inspection tour of the refugee camps of Western Europe.

He reports that escapees are now crossing the frontiers from communist controlled countries at the rate of 5,000 per week, flooding the refugee camps.

He said—"The conditions in these camps are a disgrace to the United Nations which, by putting an end to the International Refugee Organisation, has thrown the burden of the care of refugees on the shoulders of the country of asylum.

"These countries, in many cases, are too poor to undertake this task."

Mr. Dedman said he saw babies born in these camps who can never become the citizens of any country unless outside aid is forthcoming.

Aboard the *Flaminia* are 26 refugees who are being reunited with their families in Australia as a result of World Council of Churches action.

"I am very glad to be back in Australia, not the least because I have a job to do arousing the interest and sympathy of our people in the plight of thousands of refugees in Europe who so badly need the help that we can give them," said Mr. Dedman.

PERTH RECEIVES COAT OF ARMS

FROM OUR OWN CORRESPONDENT

Perth, September 3

The Diocese of Perth has received a coat of arms registered at the College of Heralds.

In the colourful coat of arms, on a blue shield, the two pastoral staves are silver with gold heads, the four pierced mullets of eight are silver, and the mitre is blue, gold and red.

It will be exhibited during the centenary celebrations of the diocese from March to July next year.

One hundred years ago Bishop Hale received a Queen's warrant appointing him first Bishop of Perth.

In an appendage to that document, the Queen elevated Perth to the status of city in conformity with the custom then of declaring a town a city when a cathedral was built.

Thus the centenaries of the City of Perth and the Diocese of Perth coincide.

BRISBANE CHOIR'S TRIP TO SYDNEY

BRISBANE, September 3

As a gesture of farewell, a party was held in S. John's School building last Wednesday night for members of the Cathedral Choir who leave to-day to take part in the Choirs Festival at S. Andrew's Cathedral, Sydney, this week.

For some time, the cathedral organist, Miss Louise Grimes, together with a loyal band of supporters, has been arranging functions ranging from tuck shops to musical luncheons, to finance the choir's trip to Sydney.

At the farewell party, items were contributed by the choir, as well as individual solos, and games and dancing were enjoyed wholeheartedly by the boys and their friends.

OBITUARY

MISS ALICE DRIVER

We record with regret the death, on August 26, of Miss Alice Elsie Driver, Parish Secretary and Leader of the Kindergarten at S. Mark's, Darling Point, Sydney.

While at S. Mark's she designed and worked new frontals, sets of burse and veil and book-markers which will be in use for many years.

A correspondent writes:

She was a joyous person who loved people, whatever their station in life and whatever the colour of their skin. She was essentially a young person who loved and was loved by young people—from the tenderest years onwards. She was a thoughtful person—never of self but always of others; and her thoughtfulness included in its embrace a great number of people, probably far greater than anyone of them realises; all of them her friends and each frequently helped by a word, a smile, a flower, a helping hand, a simple gift.

She was a courageous person. Only those who were nearest to her had any inkling of the illness and inconvenience and pain that were her constant companions for the last several years. She was a deeply religious person whose love for her Lord was the motive force behind everything that she did in and for His Church and for His creatures among whom she ministered as Sunday School teacher, Fellowship Leader, Parish-worker and friend.

After she left school Miss Driver first worked in the Public Service—P.M.G.'s Department—but soon she felt that she should be doing more direct vocational work, so using her talent as a needle-woman, she began ecclesiastical embroidery. Later she felt that this, too, was insufficient so she took an office course and began secretarial work with the Australian Board of Missions whose interest she had very much at heart always and where she is remembered with gratitude.

Feeling that there was yet a higher calling she trained for and served as a full-time Parish-worker, first at S. Thomas', North Sydney, and later at S. Mark's, Darling Point. In both of these places, and in her own Church of S. Basil, Artarmon, her contribution to the advancement of the Kingdom was a marked one and in all places there are many who are indebted to her for her power to uplift and inspire.

Alice Driver crowded more of Life and Service into her less-than-forty years than most of us do into a far longer span. There are many who, for years to come, will "rise up and call her blessed".

ADELAIDE C.E.B.S.

FROM A SPECIAL CORRESPONDENT

Adelaide, September 3

After winning the C.E.B.S. diocesan annual cross-country run for five consecutive years, S. Jude's, Brighton, only managed to gain second place to S. George's, Alberton, in this year's competition. S. George's won with a margin of five points.

Third place was taken by S. Margaret's, Woodville.

A leaders' re-dedication service held at S. George's, Alberton, proved very successful, and thirty-two leaders were presented to the Dean of Adelaide, Dr. T. T. Reed, by the S.A. Chief Commissioner, Mr. J. P. Simmons.

JUNIOR RALLIES

Although not so many attended this year's junior and intermediate rallies as last year, both again proved to be very successful.

Two junior rallies were held under the leadership of Mr. Bob Mahar, and the intermediate rally was held under the leadership of Mr. J. P. Simmons.

A highlight of the junior rallies was the "bed-time" talks given by Mr. Allen Mahar, and thoroughly enjoyed by all the boys.

MRS. J. S. COWLAND

We record with regret the death of Mrs. Cowland, wife of the founder of the Church Army in Australia, the Reverend J. S. Cowland. She had been in a Sydney hospital for some weeks.

Prior to her marriage, Mrs. Cowland worked for many years as a Church Army mission sister in England, where she was engaged in parochial and moral welfare work.

After her marriage she assisted her husband in every way possible and her long experience and devotion proved a great help to him and to the Society.

After coming to Australia in 1934 she lived for several years in Newcastle.

The funeral service was held at Christ Church Cathedral, Newcastle, on Wednesday, August 29, the service being conducted by the chairman of the Executive Board of the Church Army, the Bishop of Newcastle, the Right Reverend F. de Witt Batty, and Archdeacon A. N. Williamson, who is also a member of the Board.

THE ANGLICAN

FRIDAY SEPTEMBER 7 1956

ENGLISH BLOOD NEEDED YET

It would be easy for most of us in our moments of self-conceit to agree with the BISHOP OF ADELAIDE when he says that Australians still "look too much to the Church in England," and that we are still "afraid to be more than a second-hand reproduction of it." There is indeed one figure in the Church, universally beloved despite occasional lapses into waywardness, who is reported once to have said that the worst Australian clergyman would make a better bishop than the best Englishman. If this is putting it perhaps a trifle too strongly, it is nice at any rate to know that so distinguished and independent an Englishman as BISHOP ROBIN thinks we have enough in men and indigenous resources to launch out on our own, as a truly national Church, and not to continue "a second-hand reproduction" of the Church in England.

For this happy state of affairs, if such it is, much of the credit must go to that long line of English-born members of the Australian episcopate, of which BISHOP ROBIN is himself so outstanding an example.

Although English by birth and early education the bishop may properly be claimed by us as a "dinkum" enough Australian by experience and that later education which now enables him to wield "the makings" as effectively as any shearer's cook. Fortunately for us all, however, he has not allowed the protective camouflage of Australian idiosyncratic gestures to dull the objectivity and keenness of vision which illuminate his all too rare analyses of Australian life and manners, and of the Australian Church in particular.

If his simile between Australian topography and the two-dimensional national character is perhaps a little strained, this is not the case between our sunshine and the tendency to "soak in material comfort and physical enjoyment." This country is not what has been described as an optimum climatic zone, and in our more modest moments most of us will agree that in the long run the disadvantages of our environment can only be palliated, and their advantages maximised, by continued additions of thicker blood from less enervating parts.

Let us hope that, in saying farewell to BISHOP ROBIN we shall by no means be entering upon the stage of a completely indigenous Australian episcopal bench.

Archbishop Still in Exile

Photostat copies of portions of the Grivas diary, and of other documents captured from the Eoka terrorists, have reached Australia. They substantiate the accusation of the Colonial Secretary in the United Kingdom that the Greek ARCHBISHOP MAKARIOS was "the personal director of the whole tragic business, in no sense a moderate, and involved even in the choice of individual victims for murder." Some thousands of additional captured documents are now being sifted and translated; but no further evidence is needed to frame a criminal charge against the hypocritical Archbishop.

It may be stated on the best authority that the entirety of the captured evidence, which will be generally available for public inspection within the next ten days, will satisfy the most ardent apologist of the Archbishop that, in the words which appeared in these columns in mid-March, "There is a line which no Christian leader may overstep, in any conflict with the secular power, without forfeiting his title. ARCHBISHOP MAKARIOS has over-stepped this line." We stated at the same time that he was "bad . . . unreasonable . . . dangerous," certain indeed of the grounds of our attack, but unaware of the full extent of his wickedness.

One peculiarly unsatisfying aspect of the case is that the ARCHBISHOP OF CANTERBURY, in March numbered among the most telling apologists of ARCHBISHOP MAKARIOS, had obviously not been made privy to the facts of the situation as then known to the Colonial Office. It is to be hoped that the bureaucracy of the United Kingdom will tread more surely in future.

In the meanwhile, there will be sympathy throughout Australia for the Greek Orthodox in this country, tied to us of the Anglican Communion by so many bonds of friendship, as they see so heavy a strain imposed upon the links forged between Greece and Australia upon the anvil of two world wars.

CHURCH AND NATION

What Concerns A Christian

Justification for a column of this sort in a Church newspaper (although not necessarily of the way in which it is conducted) came inferentially the other day from the Archbishop of Canterbury, Dr. Fisher.

A London Press correspondent reported that Dr. Fisher has been defending himself against charges of having interfered in politics by stating opinions on such subjects as Cyprus, premium bonds and the death penalty.

I take it that one of the reasons why certain bishops, including the Archbishop of Canterbury, have seats in the House of Lords is to provide them with a forum for expressing views on current affairs.

True, they could present those views from the pulpit, in Synod addresses or on other ecclesiastical occasions.

But it is generally more appropriate and effective for comment, advisory and critical, to be made when issues such as Cyprus or the Suez Canal are being debated in Parliament, or when questions such as capital punishment or the morality of premium bonds are the subject of legislation.

"Generally more appropriate," I say, because I am aware that the British Parliament has been in recess during the period of the Suez crisis—which shows that sometimes Parliament is not the most readily accessible forum for comment.

But the object of these observations is to direct attention to Dr. Fisher's short but adequate reply to the charge that he was interfering in politics by his comments on current affairs: "Everything which touches the life of the nation is the concern of the Christian."

Shake-up Wanted In Post Office

The Post Office is likely to find the law of diminishing returns beginning to operate, particularly in the use of telegrams, unless it smartens up its service as some compensation for the increase in charges announced in last week's Federal Budget.

In this queer economic era of sixpence for the shortest tram ride and 2/- for a pound of potatoes, 2/9 for sending a

12-word telegram to a nearby suburb may not seem out of line.

But there have been frequent complaints that such telegrams take several hours to deliver and are subject to extra charges as well as delay if sent at certain hours.

Already Australian rates for ordinary and air letters, are high by comparison with those of other countries, Airgrammes from the United Kingdom, for instance, cost only sixpence. But to send one there from Australia costs tenpence, and soon, presumably, will cost 10d.

There are also unjustifiably steep rises in rates as the weight of letters increases. I speak feelingly on this subject as one who uses the airmail to London frequently. On my luckier days a letter will come just within the 2/- limit. But more often I will find that it is a shade over the weight for that charge and I am required to pay not another sixpence or so but another 2/-.

Delays in mail caused by recent regulation strikes in various parts of Australia have also irked the public—and greatly upset business through the rejection of many letters for petty reasons.

Now that the Post Office is to increase its charges, it should also ensure that its staff show a proper sense of responsibility and urgency in transacting postal and telegraphic business.

A Careful Watch On Migration

The cut in the migration intake to 115,000 this year is less severe than had been supposed. The intake last year was 133,000, but departures from Australia made the net intake 95,000.

The Treasurer, Sir Arthur Fadden, enunciating Government policy on this question, said in the Budget that the aim should be a net intake each year equal to one per cent. of Australia's population—that is, about 92,000 at present.

He did agree that the figure should be reviewed each year in the light of economic conditions, but maintained that the issue should not be judged on economic grounds alone.

Sir Arthur said that strategic and political considerations should also be taken into account. He might also have added humanitarian grounds.

Yet, as this column has

emphasised before, there are two other desiderata to be taken into account—the restoration of the 50-50 balance as between British and non-British migrants, and a tightening of screening to exclude undesirable, especially those with violent criminal impulses.

So Many Man-made Troubles

Australia, economically, has been carried on the sheep's back for so long as to regard the experience as natural and, indeed, almost inevitable.

So perhaps there is not as much thankfulness as there should be that another selling season has opened with wool in firm request.

Our only wool troubles are man-made—as in Queensland, where the long shearing dispute is still unsettled and the scheduled opening sale has been cancelled.

In the past ten bountiful years Australia has been a fortunate country. Nearly all our problems have been of our own making—or have arisen from our own neglect, as in not putting in hand more speedily adequate flood mitigation projects.

Our vision has not been uniformly good. We have planned better in some respects than in others. But in the main we have taken the short rather than the long view.

Even in our Church plans we are only at the threshold of boldness. Yet the success which has met the efforts of individual parishes in recent every-member canvasses shows that there are great opportunities to be seized by those who plan well and execute energetically.

Promise And Performance

Do you find (or is my experience unique?) that the word of many tradesmen is no longer their bond?

I have been thinking back over various vexations in recent months—of the six weeks I waited for a window sash-cord to be fixed, of the fortnight that has now elapsed beyond the promised date for the delivery of a wrought-iron front gate, of the month or more I awaited the coming of the man to lay a concrete strip to deal with backyard flooding.

The remedy, I expect, is to take a handyman's course. But perhaps there are others, equally "unhandy" as I am, who must just await a tradesman's pleasure, even after a promise has been extracted from him.

But still I think it shows a slackening in the code of yesteryear that no day's promises are so glibly given and so frequently broken.

—THE MAN
IN THE STREET.

WEDDING REUNION SERVICES

FROM A SPECIAL CORRESPONDENT

Centenary celebrations will continue at S. John's Darlinghurst, on Sunday next, September 9, when reunion services will be held at 11 a.m. and 7.15 p.m. for all who have been married in the historic church.

The preacher at 11 a.m. will be Canon Kenneth Pain, the only surviving son of Bishop A. W. Pain, first Bishop of Gippsland, who was Rector of S. John's for some 20 years at the turn of the present century.

Canon Pain will have many amusing and interesting reminiscences of life at Darlinghurst and King's Cross to relate.

All past and present friends of the parish are invited to attend the festival services.

Gifts towards the Centenary Appeal of £25,000 for the re-equipping of the parish school and the restoration of the church fabric generally will be gratefully received by the churchwardens, 120 Darlinghurst Road.

ONE MINUTE SERMON

ISAAC

Genesis 27 and Preceding Chapters

Isaac seems always a colourless soul compared with Abraham before him and Jacob who comes after him. Yet he is the quiet and unobtrusive man who consolidates the work Abraham began and Jacob was to develop. What a quiet courage and obedience there must have been in a lad who would allow his father to lay him on the altar of sacrifice. What a sense of vocation and obedience in a man who would go unmarried for years and years until a bride can be brought from among his own people.

What a quiet perseverance in the man who, in the face of enmity and opposition, opens up again and makes available for those who come after the wells which Abraham had digged. Unspectacular as Isaac is, he never seems to have thought of himself in all the great crises of his life, until the last; the giving of the blessing, when he failed.

It may have been his quiet nature and Rebekah's stronger personality which divided the home as indeed it was divided each parent making a favourite of one son. Isaac's choice is the son who is so utterly unlike himself, Esau the hunter, the out-door man, the materialist. Rebekah loves Jacob the quiet, studious copy of his father but with all her cunning and ambition.

Much has been made by some writers of Isaac's love of good food. Indeed Alexander Whyte compares Cain's envy, Noah's drunkenness, Lot's greed for wealth with Isaac's love of the table. Is it quite fair?

The giving of the blessing from father to son in this tremendous covenant God has made with Abraham and Isaac was an occasion of such moment that the meal which preceded it was in the nature of a sacrament. It was not just there that Isaac failed but in his blindness.

Not the physical blindness which allowed him to be cheated by the superficial planning of Rebekah and Jacob, but the spiritual blindness which prevented him seeing and knowing that Esau, who could sell his birthright for a plate of soup, who had no higher interests than the chase, could never be the father of God's chosen people, and never be the son on whom this blessing should rightly fall. How often indeed does "man look on the outward appearances" and miss the deep purposes of God.

"BETHLEHEM" AT ENGLISH SHOW

CHURCH INFORMATION SERVICE

London, September 3
A tent illustrating the Lord's Prayer, and a chapel "to be a reminder of the stable at Bethlehem" will be the contribution of the Church to the Northamptonshire County Show, to be held at Boughton House, near Kettering, on September 8.

The tent will contain murals painted by the designer, Mr. H. Bird, of the Northampton School of Art, an exhibition of ecclesiastical craftsmen's h.p. photographs, and a harvest set executed by one of the Young Farmers' Clubs.

In the chapel, to be furnished with a straw altar and hurdie altar rails, there will be a full programme of activities concluding with Evensong and a sermon.

PERTH MEN'S RALLY

FROM OUR OWN CORRESPONDENT

Perth, September 3
The Archbishop of Perth will preside at a rally for all Anglican churchmen in the Burt Hall on Friday, September 28, at 8 p.m.

The Reverend A. C. Holland and Mr. R. Halcombe will speak. There will be an open forum, music and supper. The rally is being organised by the C.E.M.S.

CLERGY NEWS

HEYWARD, The Reverend Oliver, formerly Assistant Curate at Brighton, England, to be Rector of Scrymgeour, Diocese of Tasmania. He will commence duties there in October.

REGNIER, The Reverend W. Tassman, Rector of Woodend-cum-Treham, Diocese of Bendigo, to be Rector of Drouin, Diocese of Gippsland.

SMITH, The Reverend A. A., Rector of Bradwood, Diocese of Canberra and Goulburn, to be Rector of Macksville, Diocese of Grafton. He will take up his duties there at the beginning of October.

TURNER, The Reverend L. W., Rector of S. Augustine's, Oakley, Diocese of Brisbane, to be Rector of S. Andrew's, Pittsworth, in the same diocese as from October 1.

WATKINS, The Reverend G. D., formerly Assistant Curate of Christ Church Cathedral, Grafton, has taken up duties as Assistant Curate of Christ Church, Bundaberg, Diocese of Brisbane.

DEAN RETURNING

FROM OUR OWN CORRESPONDENT

Perth, September 3

The Dean of Perth, the Very Reverend John Bell, expects to return from his visit to England and Europe this month, reaching Fremantle in the *Dominion Monarch* on September 15.

Dean Bell became seriously ill while in Germany earlier this year.

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the classified section of THE ANGLICAN See Rates, Page 12.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)

DAILY DEVOTIONAL: 10 a.m. A.E.T.

September 10: Miss Rita Snowden.

September 11: The Archbishop of Melbourne, the Most Reverend J. E. Booth.

September 12: School Service, "Stories from the New Testament" Episode 83, "Jesus is arrested."

September 13: The Reverend A. P. Campbell.

September 14: Dr. Alan Watson.

September 15: For Men — Monsignor James Freeman.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T.

September 9: "Gems from the Talmud," Rabbi Dr. R. Brasch.

PLAIN CHRISTIANITY: 7.15-8 p.m. A.E.T., 7.30-8.15 p.m. W.A.T.

September 9: Dr. E. J. McCracken, with music by the A.B.C. Adelaide Singers.

COMMUNITY HYMN SINGING: Combined churches of Cohuna, Victoria.

FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.

*September 10: Major-General the Reverend G. A. Osborne.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

September 10-15: The Reverend Sidney Price.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.45 a.m. W.A.T.

*September 10-14: The Right Reverend Christopher Storr.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T.

September 12: "Men at Work—the Manufacturer," J. M. D. Stevens.

EVENSONG: 4.30 p.m. A.E.T.

*September 13: S. Paul's Cathedral, Melbourne.

SATURDAY TALK: 4.20 p.m. A.E.T.

September 15: "Great Christian Letter-Writers — Extracts from the Letters of Dietrich Bonhoeffer." The Reverend Keith Dowling.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

INFLUENCE OF A CHURCH

CANON W. B. DOCKER

TO THE EDITOR OF THE ANGLICAN
Sir—I was deeply interested in your informative obituary of Canon W. Brougham Docker, who had been a friend of mine since about the turn of the century.

It is, I venture to think, noteworthy that he was a son of Mr. Arthur Docker, who for many years was well known as a churchwarden of St. James' Church, King Street, Sydney. When I first knew him, Mr. Arthur Docker was a widower, and he subsequently married Miss Carr-Smith, the sister of Canon W. I. Carr-Smith, and who had come from England to be the chateleine of the St. James' Rectory in the days when it housed, in addition to the rector, the Reverend W. R. Mounsey, late Bishop Mounsey, for nearly 30 years a member of the Community of the Resurrection at Mirfield.

The third priest was the Reverend Sidney Marston. Early in Canon Carr-Smith's career at St. James, he appointed several altar servers, and the first three were:

- (1) Cecil Edwards (now resident chaplain at the Melbourne Diocese's Retreat House at Cheltenham, conducted by the Sisters of the Holy Name).
- (2) The late Brougham Docker.
- (3) Lancelot Eric Lloyd, son of Mr. L. T. Lloyd, who in those days was particularly well known as an official assignee and who married a Miss Williams, daughter of the quite famous Crown Solicitor of those days.

Eric Lloyd died of typhoid fever at the age of about 18, and the High Altar, and one of the finest windows in St. James' Church, are both memorials to him. It was quite a definite intention on his part to take Holy Orders, which would have meant that all of those three original servers would have become priests.

The above facts are brought to notice to evidence the great formative influence of Canon Carr-Smith and his fellow-priests over the lives of the young men (and others) of the day. Canon Docker undoubtedly received from Carr-Smith the urge to offer for ordination, as have so many dozens of St. James' altar servers. I hope you will consider that the above facts are a worthy supplement to the excellent obituary which you published on August 10 last.

Yours faithfully,
(Brigadier)
R. L. R. RABETT,
Double Bay,
N.S.W.

DIocese OF N. QUEENSLAND

TO THE EDITOR OF THE ANGLICAN

Sir,—Distant from what? Unimportant to whom? Which Anglican opinion about what?

Do you seriously maintain that Geography and size determine orthodoxy? In the fifth century, the See of Hippo might well have seemed distant and unimportant to some, but I am not aware that the ideas of its bishop were condemned on that account. The Synod of North Queensland may be right, or it may be wrong, in its resolution about Government aid to

Church schools. Whether it is right or wrong, neither its location nor its importance or its alleged "un-Anglican" bias has anything to do with the matter.

You gratuitously insult this portion of God's vineyard by three categorical statements which (a) are not subject to proof, and (b) have nothing to do with the matter in question. In doing so, you make us wonder which is more remarkable: your bad temper when someone disagrees with you, your ignorance of logic, or your bad manners, to say nothing of your shocking ignorance of part of your own Church and nation.

The least we can expect is a full apology in your next issue. If that is not forthcoming, I do not care to have your paper, and you may cancel both my personal subscription and my standing order for the parish.

And may I respectfully suggest that you could do worse than to spend some time in this distant and unimportant area, so divergent from your typical Anglicanism that two archbishops and three diocesan bishops in Australia have left us for such close and important (and, I presume, orthodox) areas as Brisbane, Perth, Adelaide, Willochra, and Rivernia.

Yours sincerely,
(The Reverend),
L. C. BAILEY
Bowen, N.Q.

[Distant, surely, from the main centres of Australian population and thought? "Unimportant," we retract and apologise for. To be fair, we should have said "relatively unimportant," since N.Q. contains just over 2 per cent. of the total Anglican population of Australia, but we agree that mere size and geography are not finally determining factors in this case. As for "the main stream of the Anglican opinion," we must leave that to the generality of our readers.—Editor.]

S. MARY MAGDALENE

TO THE EDITOR OF THE ANGLICAN

Sir,—It is quite untrue to say that Westcott identifies Mary Magdalene with the sinful woman. Nowhere in his commentary does he give the slightest hint of such.

It is an exaggeration to say that Bernard regards the identification as "beyond question". He is careful to show that it was only his opinion. And his argument has two great weaknesses. He plainly states that S. Luke did not make the identification, yet ignores the natural conclusion therefrom. And his argument is based entirely upon a similarity of words of two writers, thereby himself making an assumption which cannot be proved.

In view of my previous acknowledgement of some carelessness of expression, Fr. McCall should have realised that I meant no single serious reason, which is exactly what Barrett says in the latest great commentary on S. John's Gospel, in dismissing the identification as not even worthy of argument.

Surely the dogmatism is entirely on Fr. McCall's side. It is dogmatism to exalt a mere popular tradition, started by the opinion of one single pope and unsupported by any scriptural or other serious proof, into a positive statement of fact. It is not dogmatism merely to say, as do far the greater number of first-rate scholars, that it is only an unproved theory.

Yours faithfully,
(The Reverend)
J. S. DROUGHT
Cheltenham,
Victoria.

DIVORCE

TO THE EDITOR OF THE ANGLICAN
Sir,—On the subject of Divorce your correspondents F. E. Brown and Mrs. Marie Peel take me to task. As regards Mr. Brown, he requires no answer as his letter has no bearing on the subject whatever, except that he agrees with me as to Gal. 5:19.

As to the second writer, I can assure her that I do understand the scriptures on this subject, but I do not understand the mentality of those professing Christians who try to change our Lord's statements. For her education, however, I would remind her that the exceptive clause of S. Matthew 19 is peculiar to that passage and does not occur in any parallel passage.

Many leading writers consider it an interpolation, as it does not occur in the earliest known manuscripts. Also, let me point out that the exception referred to is fornication, not adultery, and any good English dictionary will show that these are by no means synonymous terms.

Yours sincerely,
H. W. ROGERS,
Marrickville,
N.S.W.

BIBLE SUNDAY

TO THE EDITOR OF THE ANGLICAN
Sir,—On Sunday evening, August 26, the radio in Adelaide announced: "This is Bible Sunday."

It was sure to come. The Church has had a Bible Sunday (Advent 2) for centuries. That counts for nothing. The Bible Society will establish a bigger and better one. Evidently the influence of the Church is slight, and will be still further reduced. Mother's Day propaganda is aimed at smothering the Church's Mothering Sunday.

Bit by bit the Church is being undermined, and by those who outwardly profess such friendship.

Yours, etc.,
(The Reverend)
W. A. TERRY,
Brighton,
S.A.

THE CONSTITUTION

TO THE EDITOR OF THE ANGLICAN

Sir,—Your readers would be in a better position to understand the criticisms of the Bishop of Rockhampton and others if they would study the report of the Adelaide Diocesan Clerical Conference on the Constitution. Due to widespread interest, additional copies were recently produced, and these may be obtained through the Church Office, North Adelaide; the Canterbury Book Shop, Adelaide; or direct from me. I should be glad if you could make this known through your columns. The price is 6/- per copy, post free.

Yours faithfully,
(The Reverend)
C. GRAY,
The Rectory,
Mt. Barker, S.A.

GAMBLING

TO THE EDITOR OF THE ANGLICAN

Sir,—I do not desire to condone nor condemn gambling, but I do want the truth about it. The Bishops of Canberra, Goulburn and Newcastle and some others condemn it; the Bishop of North Queensland is reported to have told his Synod "that it was the Church's duty neither to condemn nor exploit gambling." What are we poor confused laity to make of all this?

The "Faith and Morals Question Box" answer (August 17) says "it is quite true that none of the Ten Commandments expressly condemns gambling" and then goes on that it transgresses "Thou shalt love thy neighbour as thyself" by implication, which is most confusing and unconvincing.

There is no doubt about the Bible's teaching on "Thou shalt not kill,—steal,—commit adultery," etc., and if our Lord were concerned about gambling surely he would have said so. The people of His day, I would imagine, were subject to the same human frailties as we are, and doubtless there were

URANIUM TOWN HAS PLANS FOR A CHURCH

BY BROTHER L. WHERAT

What is more important in this age of nuclear energy than the metal Uranium?

Two years ago the barren hills of the Argilla Range, between Mt. Isa and Cloncurry, were being tramped by sun-battered men full of hope, who carried their Geiger counter (an instrument about the size of a small portable radio, which showed on a dial and gave a sound through earphones if there was uranium nearby) as a means of finding this precious ore.

A number of companies sent men into the district, and local inhabitants set aside part of their savings to buy a Geiger counter and joined the search through the rugged, almost waterless, hills. Many found small deposits, but none were as fortunate as the three men from Mt. Isa who discovered the rich deposit, at what is now known as Mary Kathleen.

Millions are being spent by three companies in establishing a small, modern township, a dam and the plant to treat the ore.

This expense is justified because the chief geologist with

the drillers has proved that there is at least 15 years' supply, which will suffice to fulfill the British Government's order for £40 millions worth.

The town is about three miles from the mine site, situated in a fertile valley shaded by many beautiful gum trees. Some of the employees are occupying the three and two bedroomed houses, which have two striking characteristics: Their sameness of design and the multitude of glass and colourful metal louvres.

Hot and cold water and electricity are in use, together with septic tanks. There are to be as many amenities as possible.

An open-air picture theatre is operating now, and there is to be a swimming pool and bowling green. The population is expected to settle at 900 to 1,100 people by the middle of 1957.

"MARY-KAY"

Mary-Kay, as it is known, is in the Brotherhood district of Cloncurry, and is some 50 miles

to the west. The road is good, in comparison to others, the distance taking one-and-a-half hours to travel.

My first visit was with the local Vacuum Oil representative in April of this year. Then the stumps of the first houses were the only sign of the new township. My task then was one of reconnaissance, with a view to seeing the site selected for the church, and meet some of the men.

FIRST SERVICE

In May I drove the Bishop of North Queensland and Canon A. Turner to meet some of the men and look at a more central and alternative site for the church. The management were most co-operative and showed us round in a new Land Rover, the best vehicle for traversing the roughly-formed roads and very steep inclines found in the lofty hills.

Brother Archie Briggs, from Mount Isa, accompanied me in June when we took the first Anglican services on the site. We advertised Evensong and Holy Communion on a notice board in the mess, and saw as many men as possible. Seventeen attended, and that included one lady.

After a short service I showed the film strip: "The Anglican Way." We were a happy gathering. Some of the men produced their colour photography and showed it on the projector. We all enjoyed supper while watching.

We spent the night in one of the cosy tents, which accommodated some 70 men.

It was most fitting that the Eucharist was offered in the drawing office next morning at 6.30. We had to leave for Cloncurry immediately after breakfast.

MOSTLY MEN

The last visit to this new and modern township with a 90 per cent. male population of some 300, was quite successful, in so far as a committee was formed. It was historic in that I was the first minister of religion to give instruction at the State school, which had 18 pupils.

Both the services this time were on the Wednesday, as Tuesday night was set aside for the opening of the open-air theatre. I joined the crowd and saw "The Prodigal."

Plans for a church are being drawn up. Some of the committee met the bishop and discussed plans about it at our Dazzle Ball.

In about a year's time it will be a full-time job for one priest to care for Cloncurry and Mary Kathleen. That means two new men will have to be found as my term ends in February, and the bush must be done well in addition to the growing towns. If many earnest prayers are said, the need will be met.

LOYALTY DINNER AT MANILLA

FROM OUR OWN CORRESPONDENT

Armidale, September 3
The Parish of Manilla, Diocese of Armidale, has launched its Wells Canvass with a remarkable Loyalty Dinner on Thursday night, August 30.

There were more than 500 people present, a large attendance for a small community, whose town centre is only about 2,000. The organiser said it was the best "dinner" he had seen at a Wells Canvass.

The speeches were good, and particularly persuasive when some of them came from men who hitherto had shown little or no interest in their church at all, but have now pledged themselves generously for two years in giving, and also pledged themselves to take an active part in worship as well as work.

The goal set is £11,000 as a minimum and £29,000 as a maximum, but the organiser is confident that in the two years the parish will raise at any rate £15,000.

130 YEARS AT RYDE CHURCH

The 130th dedication festival services at St. Anne's, Ryde, Diocese of Sydney, will be held from September 16 to 23.

The third oldest religious settlement in Australia is said to be at Ryde, N.S.W. The early settlers used the only means of transport—water—and travelled up the Parramatta River from Sydney Cove.

S. John's at Parramatta and St. Anne's at Ryde were amongst the first established churches in the colony. The first service in the barn at Ryde was conducted as early as 1798. St. Anne's, Ryde, was built in 1825-1826.

On September 16 the day will commence with the annual service of Holy Communion for the men of the parish. All parishioners are naturally invited, but the emphasis is for the men folk.

The celebration will be conducted by the rector, the Reverend R. L. Langshaw, and the assistant, the Reverend J. Roper.

many forms of gambling, yet the Bible gives no instruction on it.

Much as we may dislike some of the teachings of the Church of Rome, no unbiased critic would accuse her of allowing the souls of her people to be endangered by failing to condemn gambling if it is a sin. Are our bishops concerned about the act of gambling as such or are they confusing it with the possible results—when father blows his pay envelope on the poker machine? Please let us have the truth.

JAMES BARWON.

Grafton,
N.S.W.

BELGIAN MINE DISASTER

ECUMENICAL PRESS SERVICE

Geneva, September 3
The World Council of Churches has received a cable from Jean Rey, Minister of Economic Affairs, of the Belgian Government, expressing appreciation for the council's message of sympathy to the people of Belgium in the recent Marcinelle mine disaster.

In the name of the World Council and its member churches, messages were sent to M. Rey and to the pastor of the village, offering such aids as could be given by the Division of Inter-Church Aid and Service to Refugees of the council.

Official figures broadcast by the Belgian radio placed the number in the mine at 275, with only 13 rescued.

GOOD NEIGHBOUR COUNCIL

FROM OUR OWN CORRESPONDENT

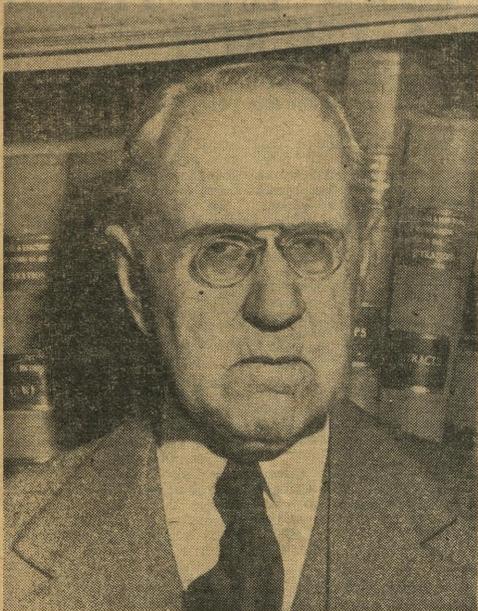
Armidale, September 3
The latest branch of the Good Neighbour Council was formed in Tamworth on Friday night.

The Bishop and Mr. Z. Buzo, as president and vice-president of the Armidale branch, attended to help Mrs. M. S. Watts, the State secretary, in the launching of the new venture.

The keen support of the Mayor of Tamworth, Alderman Varley, and the attendance of a large number of New Australians made the success of the meeting assured.

There are many New Australians in the northern areas, and their biggest problems are those of loneliness, the need of advice and help, and the learning of the language, and in all these and other matters the Good Neighbour Council is invaluable.

OBITUARY



We record with regret the death in Sydney on August 31 of H.E. the Ambassador of the United States to Australia, Mr. Douglas M. Moffat, in his seventy-fifth year.

His Excellency's appointment some five months ago as Ambassador to Australia was the climax of a life devoted to patriotic and social work.

A partner in a famous New York legal firm, a convinced Episcopalian churchman, and a staunch Republican in politics, Moffat was distinguished by a tolerance and breadth of outlook which were of great value to his country both at home and abroad.

He was an officer of the New York Church of S. James, one of whose former Rectors is now Bishop of New York, in the person of the Right Reverend Horace Donegan. He was a member of the Council of the Diocese and a number of other diocesan bodies.

During the second World War he served with distinction in the Middle East, under the Democratic Roosevelt administration, and there renewed his acquaintance with Mr. R. G. Casey, whom he had known as Ambassador in Washington before his appointment as Resident Minister in Cairo.

Upon his appointment to Canberra, Moffat joined the congregation of S. John's, where he and his wife have been regular worshippers.

It was characteristic of the earnestness with which he approached his duties that in five months he had visited every Australian State save one, and had visited New Guinea.

In the same period he became known to many Australian parishes outside Canberra

through the graceful speeches he made at the numerous parish fairs, exhibitions and other functions which he always found time officially to open.

SYMBOLISM IN REREDOS AND EAST WALL AT TENTERFIELD

BY A SPECIAL CORRESPONDENT

The new church at Tenterfield, in the far north of New South Wales, is one of the most striking to be seen anywhere in this country.

It replaces a church built in 1860 and the portion of the new church dedicated in 1893 by Archbishop Saumarez Smith. The latter has been largely incorporated in the new building. The roof is low-pitched and does not therefore appear above the high walls.

The tower on the south side has not yet been completed but will stand later with a lofty cross reaching high above the remainder of the church.

The East wall when completed in sandstone will be rich in symbolism. Twelve slats will represent the twelve Apostles and, indirectly, man in his limited and restricted state before the teachings of Christ.

The blocks will stand out from, and be enclosed by, a frost-white frame.

The portion shown as a reversed "L" is polished sandstone that takes one's eye along and up, through these teachings, to a satin-finished aluminium cross.

The three niches represent the Holy Trinity and are so

BOOK REVIEW

'THE NATURE OF MAN

THE PAULINE VIEW OF MAN. The Reverend W. David Stacey. Macmillan's. Pp. 253. Australian Price, 41/6.

THE interest of this book lies in the fact that it presents the material which should form the basis of an answer to a certain important question. Were those writers correct or were they mistaken who put forward the view that Jesus taught a simple Jewish message, which S. Paul perverted by teaching a theology which he had learnt from the Greek environment in which he lived?

Our author supplies material for an answer by a careful examination of the Greek teaching, the Jewish teaching and the Pauline teaching as to the nature of man. He first gives the views of the main writers who have stressed the Greek influence—Pfeiderer, Bousset, Lake, Loisy and others.

He then summarises the teaching of Homer, the Mystery Cults, Orphism, Pythagoras, Plato, Aristotle, the Stoics, Epicureans, and others.

WE then have an account of the Biblical view of Man, and of the teaching of the Apocalyptic and Rabbinic Literature. The author then proceeds to give the Pauline Doctrine of Man. Perhaps the most interesting parts of the book are the sections which deal with S. Paul's use of the words Spirit, Flesh, Body.

His conclusion follows (surely a correct one) that S. Paul's teaching on this subject was the result of his own religious experience—the Vision of the

Risen Christ on the Damascus road and the conflict in himself between his higher nature, renewed by the Spirit of God, and his lower nature which he called the flesh. Such is the bare outline of a book full of much detailed material and exposition.

—C.V.P.

OBITUARY

THE REVEREND H. M. RUPP

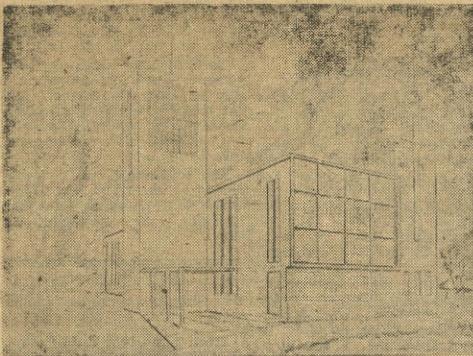
We record with regret the death on September 3 of the Reverend Herman Montague Rupp, at the age of 84.

Mr. Rupp, who was living in retirement at Willoughby, Sydney, had served in the Dioceses of Ballarat, Wangaratta, Armidale, Grafton, Tasmania, and Newcastle.

He was secretary to the Australian Board of Missions from 1917 to 1920. He was Rector of Raymond Terrace when he retired in 1939.

Mr. Rupp was one of Australia's leading authorities on orchids. He received the J. K. Moir Natural History Medalion for 1955; this is awarded annually for distinguished work in increasing popular or scientific knowledge of Australian fauna or flora.

The funeral service was held at S. Thomas', North Sydney, on Tuesday afternoon.



The sketch design of the new church at Tenterfield, N.S.W. The tower and the sandstone finish for the East wall have yet to be completed.

placed that the eye must pass them each time one looks up at the cross.

The grille shown in the tower is terra cotta, the spire again aluminium. The cross on the side of the tower is a relief in stark white against the red brickwork.

NEW APPROACH

An important feature of the interior is the reredos, where again symbolism is most important.

The traditional Eastern window was omitted firstly because of glare and secondly on the grounds of the expense which is involved in the colour and form that only stained glass can give.

The absence of the window called for a new approach to the treatment of the sanctuary.

It was decided to erect behind the altar a fluted wooden screen or reredos twenty feet high and ten feet wide attached to the wall.

The top of the reredos was painted a light pastel blue superimposed with a cross painted in gold.

This cross was dominant and rose out of a treatment at the bottom of the reredos giving the effect of a glow of light in blended silver and gold radiating from the altar.

The changing intensity and

angle of natural light from hour to hour shining on the reredos and also the changing shadows of the flutes as one moves from place to place in the Church does not alter the dominance of the cross but is reflected in the changing density of colour and shadow in the flutes.

The motif suggests the unchanging cross dominating the changing stresses of life.

The "flame" motif is also reflected in the iron grilles which top the walls on each side of the sanctuary. The effect is heightened by reflected light enclosed behind the altar at the base of the reredos. The Eastern wall is painted a mid-blue which, under light, changes to a rich purple.

Natural light through the cathedral amber glass of the tall windows fills the Church with a soft light which gives a glow to the pastel colouring of ceiling and walls.

A shaft of morning light from the vestry window shines through the grilled niche in the wall at the side of the sanctuary, through a decoration of vine and golden daffodils which catch and reflect the light in golden shadow.



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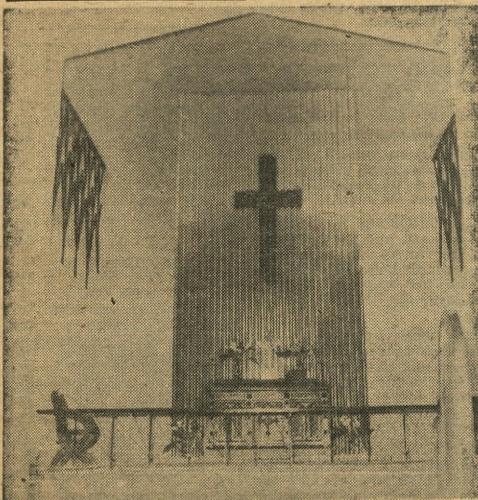
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The symbolic reredos in the sanctuary of the new parish church at Tenterfield.

You Can Serve God in . . .

ENGINEERING

Later in the year boys and girls all over Australia will be leaving school and seeking their life's work. It is essential that they choose wisely, for on their choice their future happiness and success in life depend.

In this article, Engineer Rear-Admiral A. B. Doyle, C.B.E., B.E., M.I.E. Aust., comments on the choice of Engineering as a calling.

Engineering is too diverse and complex to be defined clearly, but in the main it comprises the art of organising and directing men in the efficient use of the forces and materials of Nature, for the service and welfare of man.

Engineering is thus both an art and a service. The really good engineer must have a vocation for his profession.

As in any other occupation, the labourer is worthy of his hire; but any engineer worth his salt finds his real reward in the satisfaction of the creative artist and the sense of service truly rendered.

EQUIPMENT

If he is to achieve real satisfaction from his work, the Engineer, like any other artist, must become a master of the means by which he produces results.

He must study the science of engineering and its practical application.

He must gain a thorough knowledge of the tools and materials that have been developed for his purpose.

All this is elementary, of course; nevertheless, he too often forgets that the most wonderful tools that will ever be given to him for his sole use and control throughout his life are his own body, mind and spirit. The most wonderful equipment that will ever be placed under his general direction will be the men and women employed on the work for which he is responsible.

DISCIPLINE

If the Engineer is to get the utmost out of his equipment, he must start with himself.

He must realise that he does consist of those three parts—the body, the efficient material instrument; the mind, to inform and direct it; and the spirit to point the goal and drive the team.

If he is to make the best of himself he must give to each of them its proper share of attention, and develop and organise it to give the utmost of which it is capable.

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B.A. (Hons. (London))
Tamworth B 965.

He must make of himself a man not only of scientific and technical attainment, but of cultured intellect, and a trained and disciplined spirit.

This need is recognised in part by the common demand that graduates in Engineering shall have at least some training in the Humanities.

TIME

The usual objection to this demand is that there is no time for "extras."

But there is really plenty of time if we make proper use of it.

Goethe tells us how to use our time fully. "Time," he says, "is incalculably long. Every day is a vessel into which very much may be poured—if we will really fill it up!"

If we will really fill it up! That is the key to our first step towards making the best use of our time—and of ourselves.

But it is only the first step. We must work with imagination, energy, and, above all, with persistence. If we wish to develop our powers fully and make the best use of the opportunities that are ours.

PLANNING

Probably most of us have met people who have done just that, and we have wondered at their amazing capacity for doing twice as much as other people, and doing it with half the fuss and bother—never seeming to be rushed, always having time for relaxation, for rest and for quiet meditation.

How do they do it? How do they pour so very much into their days and really fill them up?

Engineers should know at least part of the answer.

Planning, job-analysis, and motion study are part of our training, and we apply them to the work of men and machines under our control.

But many of us forget to apply them to ourselves and our doings. We would surprise ourselves if we really and persistently applied ourselves to develop our powers in that way!

WORTHWHILE

But before we are willing to make the effort to discipline ourselves to persist in that effort, we must be convinced that the effort is worthwhile. And this conviction must be not only of the mind, but of the spirit—the living force which impels the mind and body to strive for the desired end.

Engineering, being both an art and a service, calls for the best that is in us, and only those who serve it faithfully will reap the full reward.

Kipling expressed the underlying urge in his "Dedication":

*"My new-cut ashlar takes the light
Where crimson — blank the
windous flare
By my own work, before the
night,
Great Overseer, I make my
prayer.*

*"Who, lest all thought of Eden
fade,
Bring'st Eden to the crafts-
man's brain,
God-like to muse o'er his own
trade
And, man-like, stand with
God again."*

DR. DAVID MACE SPEAKS TO YOUTH

Dr. David Mace, visiting authority on Marriage Guidance and personal problems, will speak to students at the Sydney University in the Wallace Theatre on September 10, at 1.5 p.m.

The Youth Page

TALKS WITH TEENAGERS

WHY READ THE BIBLE? THE BOOK HAS HELPED MANKIND TO KNOW GOD

No other book has so enlarged man's vision and deepened his spiritual experience as the Bible. It is not just an ornament for our bookshelf—it is a book to read, and read again and again. But if you want to get the best out of it, read it as the Word of God for your own soul.

Have you ever wondered why the Bible has continued through the years to be the world's "best seller"?

Its sales all over the world are colossal. In 1955, the total circulation through the combined efforts of all the Bible Societies was 25,950,000 volumes. Of these, no less than 3,050,000 were complete Bibles, the rest were New Testaments and Scripture portions.

PRICELESS

Drew Pearson, the well-known American radio personality and newspaper columnist, says of the Bible:

"This book is perennially modern; it will never be outdated. At any price, it's priceless. For it brings solace to the sick, spiritual strength to the strong; it has given hope to the poor, humility to the proud. It has touched the heart of king and commoner. It was written for all nations, and has been banned by only one nation: 'If we keep our Bibles free from dust, we need never worry about keeping our weapons free from rust.'"

The Bible is the textbook of the Christian faith.

Down through the centuries it has brought God's Word to men.

Its authority is found within itself. On page after page it proclaims itself to be the bearer of God's unchanging will and purpose. "God spoke these words" (Exodus 20: 1), and men wrote them down (e.g., Exodus 24: 4), because through them they found salvation (II Timothy 3: 15).

INSPIRED

S. Peter (II Peter 1:21) claims that men were "moved by the Holy Ghost" to set forth the truth which God wished the human race to have.

This is a tremendous claim. It is a claim which S. Paul also makes.

In I Corinthians 2: 10, he speaks of God the Holy Spirit imparting to the Bible writers truth incapable of being discovered by man's unaided reason. And in verse 13 he claims that his teaching is "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."

In other words, the writers of the Bible claim to be inspired. This does not mean that the Holy Spirit dictated to them what they were to write, but that under the guidance of the Holy Spirit they were led to choose the right words to convey God's message.

TRUTH

No wonder, then, that Paul should write to Timothy, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (II Timothy 2: 15).

Here is Apostolic warning that we should not translate or interpret the Bible to suit our own inclinations, but teach it with the utmost loyalty to its original meaning and intention.

We are not to take verses out of their context, and give them false interpretations, like those who quote Matthew 10: 34, "I came not to send peace, but a sword," to try to make us believe that our Lord approved of war.

We must handle God's Word aright, approaching it reverently, humbly and with an open mind, "for the word of God is living, and active, and sharper than any two-edged sword" (Hebrews 4: 12).

It brings us the truth of God for our life now. No other book

has such important and vital things to say to us as the Bible, and we neglect it at our peril.

GOD'S WORD

The late President Woodrow Wilson, of America, in "The Bible and the Soldier," said, "The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it . . ."

"When you read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, your own duty."

Do you know these lines by Sir Walter Scott:—

*"Within this ample volume lies
The mystery of mysteries.
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray
To lift the latch, to force the way!
But better had they ne'er
been born
That read to doubt or read
to scorn."*

POINTS FOR DISCUSSION

1. Why was the Bible written? How does it help you?
2. Just how is the Bible "inspired"?
3. How should we regard the Bible as we come to read it?

MUSIC IN TEACHING

A VALUABLE ADJUNCT TO THE TEACHER

"Let me write the songs of a nation, and I care not who makes its laws," is a thought that might well occupy the attention of Teachers in day and Sunday Schools. Who can estimate the value of Music as a teaching medium? The songs learnt in school days live with us all our lives. How essential, then, it is that the songs and music taught at school shall be such as will inculcate Christian principles and ideals.

One of the great mediums through which a teacher may really love music. Most children really love music. Some like singing, others prefer to be a member of the school band.

In the Combined Primary Schools' choir each year the children are presented with some of the best music.

At the annual performances in the Sydney Town Hall, thousands of adults are inspired by their splendid singing. Who would not be stirred by this great choir of Primary School children singing such stirring anthems as "Now let every tongue adore Him," or "Unto Us A Boy Is Born" or "The triumphant message of Christmas—'Hark the Herald Angels Sing.'"

Only this Education Sunday, my recorder band played "O Sacred Head So Wounded" at the morning church service.

GRATITUDE

Many schools stage Nativity plays each year; think of the experience and influence these must have in the children's lives.

Some would class our Education Department as a pagan institution. All I can say is, thank God for the splendid witness of such a fine body of teachers, many of whom I know for a definite fact are being guided by the Holy Spirit in their work and are producing some outstanding results, not always, in fact rarely, recognised by the parents.

If any reader is still seeking a goal in life, they would do well to consider the work of teaching in the Public Schools. Much may be said about the

CAN YOU ANSWER THESE?

1. Was David killed, or did he die a natural death?
 2. Who was the king who had 700 wives?
 3. Which is the longest verse in the Bible?
 4. The Lord Jesus cured Peter's mother-in-law of something. What was it?
 5. How many times did the Israelites walk around Jericho?
 6. What king had a winter house?
 7. What did the Lord Jesus say when He rebuked the wind and the waves during the storm?
 8. From which city did Paul escape by means of a basket?
 9. Where did we read of men loading themselves with clay?
 10. Is Pilate's wife's dream recorded in the Bible?
 11. What was the name of the people who deceived Joshua?
 12. What was the name of the ship that wintered in Malta?
- (Answers next week)

WHAT ABOUT A MISSIONARY ESSAY?

A sure way to stimulate interest in missions is a missionary essay project. Suggest a topic, or the choice of several topics to your young folk, and offer a missionary book or curio as a prize. Here are some suggested topics: "How I would tell a Papuan native about Christ if I were a missionary"; "How Churchpeople can help the missionaries"; "Why I would like to be a missionary"; "Hardships missionaries have to meet."

FOUR THINGS

Four things a man must learn to do
If he would make a record true:
To think without confusion, clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—HENRY VAN DYKE.

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 - Agricultural - Pastoral Course Theoretical and Practical.
 - School has farm equipment and agricultural laboratory.
 - Accommodation now available for 200 boarders. Extensive grounds and playing fields.
 - For prospectus and full details apply to the Headmaster.
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Three Entrance Scholarships valued at £20 p.a. (to become £50 when the boy reaches the age of 14 years) are available each year. There is a well-equipped Junior School (Dangar House) separate from the rest of the school.

Illustrated Prospectus on application to G. A. Fisher, B.A., B.Sc.

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COLOUR SCHEMES IN SOUTH AFRICA

BY THE REVEREND DONALD ARDEN

"Dear Father,
They've classified me as Native, and I will have to leave my job and my home. PLEASE, father, write them a letter and tell them I'm Coloured. If it's no good, can you find us somewhere to live and work in Swaziland? Your child in Christ,
Stephen."

THE letter—the last to reach me before I left Africa—came from a young Coloured man whom I prepared for Confirmation some years ago in Pretoria. He is married and has a small baby; is Scoutmaster of the Coloured Scout Troop I once ran; and has worked as a mechanic in the same cycle-shop for nearly ten years. One of the dearest, quietest and most reliable young men you could meet.

His crime? That although Coloured, he attended a Native school as a boy; for he lived out in the country, where all who are not white—whether Native or Coloured or Indian—must attend Native schools, or else go uneducated.

To know the meaning of all this you must realise that in the Union of South Africa everyone belongs to one of four racial groups—White, Coloured, Asiatic or Native. The word Coloured in South Africa does not mean "Negro" (as in America); it means people of mixed race. Apartheid (in English, separateness) is supposed to be the traditional policy of South Africa; yet the Coloured group is well over one million—as big as the English-speaking White group.

The kind of life you live depends almost entirely on which group you belong to; only very little on ability or hard work. As a Coloured man, although you have no vote, and must live in the overcrowded Cape Location, you are still much better off than a Native, a black man.

You can—in theory at least—do skilled manual work; your child can go to a school not greatly inferior to those white children attend; you can move about without a pass; your wage may be half that of a white man, but it is still double that of a black man.

WHEN BROWN EQUALS BLACK

A new law says that everyone must have an identity card to show his race. Here comes the rub. One law says that if only one of your four grandparents is black, you yourself are black—not Coloured.

Another law says that if you habitually associate with black people, you are black, whatever your parents may have been (though no white missionaries have yet been declared black!).

What actually happened in Pretoria was that a young white official was sent down to the Cape Location with power to decide the whole future lives of 3,000 people, of whom he knew nothing and cared less.

For doubtful cases he devised an ingenious method of short-circuiting the infinite complexities of racial law.

African hair is kinky. When faced with a borderline case, he just ran a pencil through the applicant's hair. If it stuck—a black identity card. If not—a Coloured card.

By this method, one of a pair of twins was declared black, the other Coloured. One of the churchwardens of our Coloured Church was declared black, because the pencil stuck in his wife's hair—for the law says that if you are married to a Native you become Native yourself.

His son, just completing his training as a Coloured teacher, is therefore also black, because he now has a black father. All of them must give up their

This is the first of a series of articles by the Reverend Donald Arden on the Church in Swaziland, with particular reference to the workings of the "apartheid" policy of the South African Government. The second article "No Abiding City," will appear next week.

work; they must leave their homes and join the queue for houses at the Native location, twelve miles outside town.

The only schooling their children may receive will be in the vernacular Sepedi language, of which they understand no single word, as the Coloured people speak only Afrikaans and English. This question is however academic, as the schools for black children all have long queues outside them.

True, there is a right of appeal: if you can hire a clever lawyer; if you can find the money; if you can trace the birth certificates of your four grandparents a thousand miles away in the Cape; if their births were registered at all; if

"WE NO LONGER TRUST . . ."

An ominous statement was recently issued by the Federal



Two fine Coloured boys who were prepared for Confirmation by the Reverend Donald Arden. They were members of the Coloured Scout Troop which he ran in Pretoria. Here they are just about to set off on a hike.

THEATRE REVIEW

MELBOURNE'S NEW THEATRE

WHEN the Lieutenant-Governor of Victoria, Sir Edmund Herring, officially opened the new "Little Theatre" building in Melbourne on August 24, it was the first new theatre built in that city for over thirty years.

It is an excellent theatre with perfect acoustic properties and seating, although the heating system is of the curate's egg brand—good in parts.

In the audience on the opening night were hundreds of State and civic and theatrical leaders and a very honoured figure in Mr. Brett Randle, who, in the depths of the great depression in the nineteen-thirties founded the "Little Theatre" and has directed it ever since.

The opening play is "Tiger at the Gates"; an apocryphal yarn about what went on in Troy in the last hours before the Greeks arrived to take the

Council of Coloured Churches:

"The policy of apartheid is being applied 300 years too late when thousands of Coloured people, the products of mixed marriages have already come into being. They are of the same blood as the White people, they have the same standard of civilisation, the same religion, and the same culture, yet they are being treated as pariahs and barbarians.

"The Coloured people have stood by the White people for centuries; they have been loyal in peace and war. We feel that we no longer can trust and believe the White people, and that this attitude will have far-reaching consequences."

Why should Stephen have written to me about all this? There is not much hope that the Appeal Board will take notice of anything I say. But at least he knows I must try, just because I am a priest of the Church in which, as in the days of S. Paul, there is neither Jew nor Greek, bond nor free.

And if all else fails, Swaziland is still under British rule. White, Black or Coloured, a man is still there a man; not a thing, to be stretched or lopped on the Procrustean bed of racial theory.

BOOK REVIEW

REVIEWS AND SERMONS

THE EXPOSITORY TIMES, July, 1956.

Reinhold Niebuhr is ubiquitous. He comes up nearly every month. In this issue he holds the first page and more as the editor discusses a new book of his "The Self and the Drama of History." The matter does not seem new.

An article on the Transfiguration by Professor Caird is of surpassing interest and well repays study.

The reviews of books did not cause one to make notes in books for buying except indeed a "Fontana Book," "The Divine City" by the Reverend Gerald Vann, O.P.

Among the sermons is a very interesting one on a verse of Ezekiel many have been tempted to expound, "I sat where they sat." The discussion whether our Lord spoke Greek is carried a step further, this writer suggesting a negative.

The final "entre nous" tells of the S.C.M. publication of a life and poetry of George Herbert and recommends it. —J.S.A.

RHODES SCHOLAR TO BE VICAR OF SORELL

FROM A SPECIAL CORRESPONDENT

Holart, September 3

The Reverend Oliver Heyward with his wife, formerly Miss Peggy Butcher, and their two children, expect to leave England early in October.

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, on the nomination of the patronage council has appointed the Reverend O. S. Heyward to be Rector of Sorell.

As Rhodes scholar for 1949, Mr. Heyward sailed for England to study theology at Oxford. He was made a deacon in 1953 and was ordained priest in 1954 by the Bishop of Chichester.

For the last three years he has been Assistant Curate to Canon Peter Booth at the Parish Church, Brighton, England.

His parents, Mr. and Mrs. H. G. R. Heyward (Taroon), and his wife's parents, Major and Mrs. M. G. Butcher, are looking forward to their return after seven years' absence.

LANCASHIRE CHOIRS IN GERMANY

CHURCH INFORMATION SERVICE London, September 3

Two Lancashire choirs, have been the guests of the people of Wetzlar in Germany for the past fortnight. They were invited by the Germans to demonstrate the English liturgy and the English use of music in worship.

Both choirs, that of S. Aidan's, Sudden, near Rochdale, and the Barnby choir of Manchester, took part in the "Kirchentag" at Frankfurt and a performance of "Messiah" in Wetzlar Cathedral.

They have sung English music from Byrd to Vaughan Williams. Two priests, a deacon and a party of servers accompanied the choirs.

CANON'S AMAZING CLIMB

ANGLICAN NEWS SERVICE London, September 3

Canon Ernest Hudson, aged 86, Vicar of Barton and Rural Dean of Penrith, climbed last week to the summit of Scafell Pike, 3,210 feet above sea level.

He climbed the mountain last year by a different route. This week's climb was from Weasdale Head.

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Place unopened tin of Nestlé's Ideal Milk in refrigerator overnight. When ready to make, add one tablespoonful of cold water to gelatine and allow to swell, then heat until dissolved, then heat contents into bowl. Add sugar and essence. Add dissolved and cooled gelatine. Whip until thick. With control at maximum, place in freezing trays in refrigerator until frozen for serving.



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THE MINISTRY OF WOMEN AND THE DEACONESS

By DEACONESS PATRICIA NELSON

RECENTLY there has been much discussion as to the place that women should play in the Ministry of the Church.

There are many shades of opinion concerning this matter. At one extreme there are those who would say that women in this modern age should be admitted to all the Orders of the Sacred Ministry; namely, that they should be ordained a deacon and a priest, and if possessing the necessary capabilities be consecrated a bishop.

At the other extreme there are those who would debar women from any position in the Church, either in the Ministry or as a laywoman on Synod. We may well ask ourselves which view is the right one, and to what extent the Church can be influenced by the twentieth century emancipation of women?

If we turn to the New Testament, we find a statement made by the Apostle S. Paul in his Epistle to the Romans, Chapter 16 v. 1-2 (Phillips' Translation): "I want this letter to introduce to you Phoebe, our sister, a deaconess of the Church at Cenchræa. Please give her a Christian welcome and any assistance with her work that she may need. She has herself been of great assistance to many, not excluding myself."

EARLY CHURCH

The word translated by J. B. Phillips as "deaconess" from the Greek is the feminine form of the word used for deacon, and it seems clear from this, and many quotations found in the writings of the Early Church Fathers, that deaconesses were an accepted part of the Apostolic and Early Church.

It was the breakdown of law and order that accompanied the barbarian invasions that lead the Church to consider it unfair that these women should be exposed to the brutalities and lawlessness of the Dark Ages, and it was this age that witnessed the gradual extinction of the Order.

However, during the nineteenth century the Deaconess Order was revived, and it has continued to grow, despite some prejudice and often hostility on the part of the more conservative groups in the Church.

Recently a statement was made on the Ministry of Deaconesses by the Archbishops of Canterbury and York after the

1954 Convocations, which says: "In the revising of Canon Law, the Convocations of Canterbury and York have recently reaffirmed their earlier resolutions that the Order of Deaconesses is the one Order of Ministry in the Church of England to which women are admitted by prayer and the laying on of hands of the bishop. Thus, it becomes clear that while for men there is the threefold holy order of bishops, priests and deacons; for women there is the Order of Deaconesses."

The statement continues to distinguish the Order of Deaconesses from the Diaconate for men, and says that there is no such identification. That is to say that to be a deaconess is not to be aspiring to the priesthood.

What part then does the deaconess play in the day-to-day work of the Church? At the beginning of such a discussion it is necessary to distinguish a deaconess from a member of a religious Order.

A Religious takes vows at her profession to live with others under a common rule, that she might be part of the community to which she belongs in work and the offering of prayer in the daily offices. Such a vocation must, indeed, be a great privilege.

A deaconess, however, does not take vows and does not live in community except during her training; she retains her identity as an individual and mixes freely in the world. At her ordination a deaconess is admitted to a distinctive and permanent status in the Church.

During the ordination service she is asked a number of ques-

tions by the officiating bishop, and these are well worth careful study as they indicate the nature of her future office. First she is asked if she trusts that she is "inwardly moved by the Holy Ghost" to take upon this office "to serve God for the promoting of His glory, and the edifying of his people?"

Again she is asked if she will "gladly and willingly" carry out this office which duties are "to minister especially to women and children, to instruct the young and ignorant, and . . . to help in the public services of the Church?" Finally, she promises to adhere to the doctrines of the Church and to "frame and fashion" her own "life according to the doctrine of Christ."

PAROCHIAL WORK

Most deaconesses assist the parochial clergy and, as such, conduct religious instruction in the schools; visit, both to make up a parish roll, and to minister to the aged and invalid to meet their spiritual needs; lead youth groups and women's organisations; occasionally preach and conduct Morning and Evening Prayer. Of course, there are also the many other jobs, some pleasant and others very hard work, with which every clergyman is familiar.

Some deaconesses are used at the diocesan level as organisers and administrators, teachers and assistants to hospital chaplains. In all her duties a deaconess is aware that she has the authority of Christ and His Church, and a definite place in the ministry of the Church, which knowledge is the source of much strength and spiritual power.

What of the future develop-

ment of the Deaconess Order? In every diocese there is a shortage of ordained men, due to the ever-increasing population. Surely a deaconess, properly trained and selected, would be able to do many of the duties not now done because of lack of clergy. There is a great demand even now for deaconesses, and the consequent growing need for more women to offer for training. Especially is there a need for women with tertiary education, if possible at the university level. Now is the time for the Church to encourage the many splendid young women in her youth organisations seriously to consider whether God wants her to serve Him and His Church as a deaconess.

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BOOK REVIEW

SIN AND MODERN LIFE

HARDNESS OF HEART. Edmond Cherbonnier, Christian Faith series. Gollancz. Pp.188. Australian price 17/6.

THE writer tells us that he is attempting to correlate the biblical understanding of sin with the facts of modern life. He holds that the Bible yields a philosophy of life which stands firm and can sustain itself independently. There is no alternative to the Christian Doctrine of sin; if there were then the Christian doctrine ought not to be taken seriously. The Bible doctrine of sin defines it as idolatry, whose hallmark is a hard heart. Every man has his "god," the focal

point round which his life revolves.

The alternative views of sin are to the author the moralistic (the violation of rules and standards); and "the dismal conception of sin as some intrinsic defect in human nature." He believes the Bible repudiates both these views. To him they do not appreciate the fact of human freedom whether in the name of science, or in finding sin as a constitutional necessity of human nature.

He discusses all three theories in a Bible background, spends two chapters on Augustine's achievements and mistakes, criticises freely modern writers such as Paul Tillich and produces a most provocative book, albeit one that leaves the reader not quite sure whether his case is as watertight as he claims it to be.

But interesting! Already your reviewer has read the book twice and it is demanding a third attempt.

—J.S.A.



DEAR MUM
WHAT ABOUT GETTING
ME A PAIR OF LONG TROUSERS —
YOU KNOW, STAMINA TROUSERS
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S. MARK'S REVIEW

"GOOD measure, pressed down, and shaken together, and running over" would not be an inapt description of the current "S. Mark's Review."

Bishop Burgmann took the opportunity of Professor Toynbee's visit to Canberra to speak on the significance of his view of history. Toynbee sees in the Christian faith, and in all the living religions of the world, the hope of the future.

His address, first delivered in S. John's Church and broadcast over the A.B.C., is entitled, "Toynbee, S. Paul, and S. Mark's", and the Bishop again emphasises the importance of his new project in "bearing an informed and intelligible witness in this national capital."

The Reverend D. B. Hobson's article, "Asian - Australian Church Relationships," is a must for all engaged in missionary administration. "What have been our motives in taking an interest in Asian Churches? . . . Have we been unconsciously influenced by political factors? . . . How far should we be concerned with the survival of Western Christian Civilisation?"

These and other pertinent questions are raised, and the writer admits they are not easy to answer. He suggests that it

would be a good thing to have Asian representation on our Mission Boards.

Dean Barton Babbage is never dull, and we sometimes wonder how he likes the temperate ecclesiastical climate of Melbourne. He deals, in a reported sermon, with the problem of death, which in spite of attempts to evade it, remains one of life's most certain problems.

THE Australian Church needs not only scholarship, but exact scholarship. The Reverend C. C. Cowling contributes a useful piece of "textual criticism" on the second chapter of S. Mark's Gospel. He contends that certain passages (e.g., vv 17 and 18), show signs of a dislocation, and suggests amendments that could be made.

Mr. Cowling tells us he is working out a theory "that an analysis of Mark may be most probably made on the basis of talks given by Peter himself," and we hope it may not be long before we are able to study the thesis.

Questions of textual dislocation, sources, etc., will always cause debate, but when presented as Mr. Cowling does, will command respect.

—C.M.G.

CHURCH STRUCK BY LIGHTNING

ANGLICAN NEWS SERVICE

London, September 3

During a violent thunderstorm in the Bristol area on August 26, a seven-foot pinnacle on the tower of the parish church at Pensford with Pulteney, Somerset, was struck by lightning and crashed through the roof into the nave.

After morning service the church was closed and services will be held at a neighbouring church.

The tower dates from the thirteenth or fourteenth century, with tapering pinnacles on three corners, and is about 100 feet high. The pinnacle made three holes in the roof, the largest about 12 feet square.

THE CONSTITUTION: A REPLY TO SOME CRITICISMS

By ARCHDEACON T. C. HAMMOND

I HAVE read Mr. Bley's paper on the proposed Draft Constitution with, I hope, reasonable care.

Mr. Bley ascribes what he regards as the "apparently" excessive verbiage of the Draft Constitution and its complicated phraseology to the fact that it "has been framed in the form of a schedule to Acts of Parliament." This is also, he avers, "the reason for the apparent absurdity of attempting to prescribe and circumscribe in legal terms the life and work of the Church of God."

Mr. Bley is somewhat loose in his choice of words. "Apparently," as any reputable dictionary would inform him, has two possible meanings. It may mean "manifest," or it may mean "in seeming."

It would be interesting to know which meaning he attaches to the word here. Does he mean that the Draft Constitution exhibits clearly an absurdity?

Or does he mean that the draft exhibits one aspect of the life and work of the Church of God, even though the ill-instructed may imagine it is presenting an absurd position?

Throughout the paper this initial ambiguity seems to display itself. Before any student can approach the problem of a Constitution for the Church, he has to distinguish clearly certain recognised facts.

The Church of God has a heavenly mission. It is the appointed medium through which, by the diligent use of His Word and Sacraments, God manifests His grace to the children of men.

But it is a visible body of individuals bound together by common interests and developing a community life. In its character as a visible organisation it must display characteristics that are, to use Mr. Bley's favourite expression, made known "in legal terms."

The suggestion which runs through the paper that "legal terms" are only partially true, if true at all, is never more than a subtle suggestion. It is not rendered susceptible of proof. It is confidently asserted. The old proverb, "Reason is the parent of Law," finds little, if any, recognition in this paper.

FIRST COUNCIL

Yet, when we examine the history of the Church, we find that very early the necessity for legislation emerged. The First Council at Jerusalem decided: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden."

This was expressed in legal terms and demanded obedience from those who believed. It was an enactment dealing with a particular problem.

James expressed this conception very clearly when, voicing the opinion of the Apostles, elders and brethren, he said, "My sentence (or my judgement) is that we trouble not them which from among the Gentiles are turned to God." So we read that Paul and Barnabas "delivered them the decrees for to keep."

It is, perhaps, worth noticing that the word "dogma" has a very strong legal flavour. But not only is this the case, but from very early days the councils and synods of the Churches framed canons. Some of them are rather startling.

To mention one early canon as an example—"If any cleric or faithful takes food with Jews, it is decreed that he withdraw from communion in order that he should amend." (Canon 50, Council of Elvira.) This was a regulation, a mere legal requirement, as Mr. Bley would suggest. Yet it was decreed at an early date in the Church.

This tendency, it is agreed by all, was liable to abuse. The elaborate system of Canon Law imposing rigorous penalties, including handing the offender over to the civil authority for punishment by death, has little

This is the first part of the fourth article dealing with a number of criticisms of the Draft Constitution for the Church of England in Australia raised at the Adelaide Clergy Conference in May this year. The second part will appear next week.

warrant in scripture or reason. But the fact of such a growth, and the later attempts to modify it, causes some concern at this abrupt statement about the apparent absurdity of such a process, no matter how the term is used.

Mr. Bley has assented to the proposition that "In the visible Church the evil be ever mingled with the good, and some time the evil have chief authority in the ministrations of the Word and Sacraments."

It would seem that he should temper his observations with reference to "the mystical Body of Christ, the sphere in which God reigns—or should reign," by a clearer recognition of the fact of an evil influence, even in the Church of God. It is this looseness in assertion that occasions perplexity to careful students of his paper.

EXACT SECTION?

Mr. Bley asserts that the Constitution declares that the "Fundamental Declarations" are "unalterable for ever." It would be much more satisfactory if the exact section in which this declaration occurs were cited. The omission is the more remarkable in as much as Mr. Bley is careful to indicate the other sections to which he takes objection.

The only statement regarding unalterability, unless we class in this category the words, "This Church will ever obey the commands of Christ . . . and preserve the three orders of bishops, priests and deacons in the sacred ministry," in Section 3, is found in Chapter XI, Section 66. "This Church takes no power under this Constitution to alter sections one, two and three, and this section other than the name of this Church." The only matter to which the Church is committed is that by its Constitution it regards certain declarations as "Fundamental."

The meaning is that they constitute the basis on which the Church is founded. Mr. Bley is not quite as explicit as we might desire. He seems to distinguish between the authority and uniqueness of Holy Scriptures and the unalterable necessity of obeying the commands of Christ, and attaching "the same quality of unalterability to the threefold order of ministry, the two Dominal Sacraments and the two Creeds."

There is very little ground for this distinction, except as regards the threefold ministry. The reason why we accept "the two Dominal Sacraments" is that they are "Dominal"—that is to say, they rest on the authority of our Lord Jesus Christ, consequently they come properly under the commands of Christ.

The two Creeds, similarly according to a statement to which Mr. Bley has given assent, "may be proved by most certain warrants of Holy Scripture." The threefold order of the ministry has a slightly different authority. The Ordinal declares that "It is evident to all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been three Orders of Ministers in Christ's Church."

BEFORE 1662

For that reason the Church of England, while taking this historic system of government, has never recognised it as ranking with the very essentials of the faith, and has from time to time admitted men to the ministry who lacked episcopal ordination in the accepted use of the word episcopal.

It was not until 1662 that the words, "or hath had formerly Episcopal Consecration or Ordination," were added in the

Preface to the Ordinal. Some would have been quite easy in their minds had the phrase, "will preserve the three orders, etc.," been transferred to Chapter II, "Ruling Principles."

But, on the other hand, there were those who, unlike such authorities as Lightfoot, regarded monarchical episcopacy as an inalienable appendage to the Church. It did not appear likely that the episcopal system would be displaced.

Further, the Church only committed itself to the existence of three orders, and not to every historic development of the episcopal idea, and hence those who would have preferred the transfer were willing to concede the point. Possibly, Mr. Bley may regard this as evidence of a concordat, about which something remains to be said later.

Mr. Bley seems to be under the impression that an error in a Church or a division between any Church and the Church of England, precludes prayer for reunion. He seems to think that union can only be achieved by permitting the religious body contemplated to retain all its formularies unimpaired. A strange conception. It differs from the prayer for union already sanctioned by our Church, that "all who profess and call themselves Christians may be led into the way of truth."

Mr. Bley is amused at the idea of honourable members of Parliament debating the question of the double procession of the Holy Spirit. Mr. Bley neglects to mention that Justinian issued decrees enforcing the Nicene Creed, and compelled many of his subjects reluctantly to subscribe to his interpretation of the Christian faith.

PARLIAMENT

But perhaps Mr. Bley has a poorer opinion of the abilities of modern parliamentarians, as contrasted with such creed formers as Justinian and his wife, Theodora, who led him into a form of monophysitism, or Constantine Monomachus, who interested himself actively in the "Filioque" dispute.

Leaving aside the fact that parliaments and senates have legislated on Christian matters, Mr. Bley fails to notice that Christian principles are now enunciated by various bodies on the same basis as Trades Union agreements.

Parliament allows freedom of judgement, subject to the requirement of submission to, or at least no direct defiance of, the laws of the land, but does not profess to determine the precise validity of the various dogmatic statements.

Scientists might be equally amused at the thought of parliamentarians debating the problems of nuclear fission. But Parliament has to determine to permit or to prohibit atomic explosions.

When Mr. Bley asserts that "nothing is really unalterable," does he require us to believe that an Act of Parliament could nullify the fact that Julius Caesar crossed the Rubicon, or that King John signed Magna Carta? If Jesus Christ is really God, then His commands are unchangeable.

Parliament, it is conceded, could prohibit the exercise of the Christian faith. In this case, those who believe in our Lord Jesus Christ ought to become martyrs.

But when Parliament offers protection in the exercise of the Christian faith, it is becoming that the inalienable principles of that faith should be expressed in a concise form. That is what the Constitution professes to do. To demand that the Church should take power

to recede from these inalienable principles, is to falsify the very foundations of its creed.

When Mr. Bley speaks of Chapter II as describing those standards which are "merely Anglican," he adopts a very doubtful form of expression. It would be more correct to say that Chapter II, while embodying essential truths, without which there could be no Christian faith, deals specifically with the precise forms in which these truths have found verbal expression in the Anglican communion and, in addition, with matters which belong peculiarly to Anglican forms of worship and principles of government.

It declares two things regarding these. The principles of doctrine and worship contained in the Anglican formularies cannot be contravened by any who accept this Constitution. That is to say, that the present Prayer Book and Articles constitute the standards of the Church, and shall continue to constitute the standard.

The second matter is that the Church has plenary power to make canons, ordinances and rules for the order and good government of the Church, subject to the Fundamental Declarations and the Provisions of Chapter II. The power, therefore, of revision is limited. No revision which infringed the present standard of doctrine could be regarded as permissible.

POWER LIMITED

If, for example, permission were given by canon to the use of the Latin Mass, or to use a Latin translation of the Book of Common Prayer, such a deviation would be ruled out as contrary to Article XXIV.

Other more debatable questions may easily arise, and the Primate is given power to submit any such question to the tribunal, under Section Thirty-one, and is under obligation to do so should twenty-five members of General Synod prefer a written request that he submit the matter to the tribunal.

The intention seems obvious. The Church in Australia accepts the forms of worship and the determinations of doctrine prevailing in the Book of Common Prayer.

She recognises that certain deviations may be rendered necessary by changing conditions, but refuses to modify her existing standards in principle, while giving power to General Synod to modify them in form.

This may give rise to variety in use. Probably it will inevitably do so. But it will not give rise to such liturgical or doctrinal changes as would tend to create a different basic outlook concerning worship or doctrine. This is a most important consideration if the unity of the Church is to be preserved.

CONFUSING DETAILS

Mr. Bley is fearful lest the expression, "The authorities, power, rights and duties conferred or imposed (upon bishops) by this Constitution," should blind men to the fact that the bishops' authority and power are conferred upon them by our Lord and by His whole Body, the Church.

But here he falls into the error of confusing details of administration, which are conditioned by various causes, with the essential authority and power which inevitably attaches to the bishop's office, and not to his alone, but to the presbyter and deacon's also.

For example, Mr. Bley has been called by our Lord to his present office. He wears a surplice, I hope, when administering the sacraments of Baptism and Holy Communion in the public services of the Church. That is a duty imposed on him by the rubrics in the Book of Common Prayer. Would anyone be blinded to his essential authority by recognising the secondary authority to which he made himself subject?



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DIOCESAN NEWS

ADELAIDE

TEACHERS' CONFERENCE
S. John's, Halifax Street, City, will be the venue of the next Sunday School Teachers' Conference, which will begin at 2.45 p.m. on Sunday September 30. The main address will be on the subject "How to use the Bible in Sunday School." The conference will close with the film "Palestinian Customs."

WORK OF THE C.M.S.
Anyone interested in the work of the C.M.S. is invited to meet the Reverend Eric Bellingham, the Principal of S. George's Grammar School, Hyderabad, India, and to view films, photographs, and handwork illustrating the work of the C.M.S. overseas. In C.M.S. House, King William Street, between September 18 and 28. The programme is as follows:—Tuesday, September 18 from 7.30—Youth night; Wednesday from 2 p.m.—Ladies' Afternoon; Thursday from 7.30 p.m.—Men's night; Friday, September 19 from 7.45 p.m.—Open night; Friday, September 26 from 2.15 p.m.—Ladies' Medical Mission Appeal donations will be welcome.

GLANDORE CHOR
The choir of S. Benedict's, Glandore, has applied for affiliation with the R.S.C.M.

LAY READERS
More than 100 attended the last meeting of the Diocesan Lay Readers' Association which was held at Holy Trinity, North Terrace, last Wednesday evening. After Evensong, which was conducted by the clerical vice-president, the Very Reverend T. T. Reed, the Choirmaster, Lay Readers of S. Peter's Cathedral, Mr. J. V. Peters, gave an address in the parish hall on Church music.

B.H.M.S. SUNDAY
Next Sunday, September 9, is Bishop's Home Mission Society Sunday in the diocese. Clergy all over the State will be exchanging pulpits on that day, and it is hoped to collect many hundreds of pounds towards the vital work of the society.

SILENCE!
"Would that all who attend weddings could keep silence before the wedding begins," writes the Reverend C. R. Oller in the S. Paul's, Naracoorte, Church Chronicle. Even the voluntary on the organ fails to drown some loud-voiced persons," he adds.

CANVASSES
The parishes of Mount Gambler, Naracoorte, and Bordertown, all in the South-East, are each conducting Wells canvasses.

GAWLER CHOR
S. George's, Gawler, have introduced the Parish Psalter and the responses recommended by the R.S.C.M.

FLOOD RELIEF
Several parishes are making special collections for the Lord Mayor of Adelaide's Flood Relief Appeal to aid people who have suffered as a result of the disastrous River Murray floods. The flood danger is expected to continue for some months, and many properties will not recover from the tremendous damage caused for at least three years.

ORGAN APPEAL
The Holy Trinity, North Terrace, Grenfell Organ Appeal has so far realised £2,478 of the £5,000 needed. Any donations will be very welcome.

ARMIDALE

GUYRA
The Bishop of Armidale, with the Reverend J. O. Rymer as his chaplain, confirmed at Guyra on Sunday morning, September 2. The confirmands were 18 adults, in ages ranging from 29 to over 70, ten men and eight women, and in two instances husband and wife. The church was packed, and immediately after the confirmation the vicar celebrated the Holy Communion at which the bishop preached the sermon and assisted in the communication of well over 100 communicants.

DIOCESAN NEWS
The Rural Deanery of Armidale has sent a request to the Diocesan Council to consider the redistribution of the quarterly Diocesan News, as they feel that the Diocese is not getting sufficient of what Bishop Wentworth-Shields used to call, "parishes' food," to develop the interest that should be of one part in other parts. The matter will come before the Diocesan Council on September 4.

BATHURST

THE CENTRAL WEST
The Variety Show held at Engewara for the Women's Guild apparently was a great event. The large cast included even the rector. Quite a number of the rector's G.S.S. office staff were engaged in the Christian education work which will be resumed. G.S.S. OFFICE AT ESSENDON
The next Guild Office of the Chapel of Servants of the Sanctuary, will be sung at Christ Church, Essendon, on Friday, September 14, at 8 p.m. The films on the mediaeval Church will also be shown.

PERTH
BELMONT JUBILEE
All Saints' Belmont, will celebrate their jubilee from September 9 to 16. On Thursday, September 14, at 8 p.m., the Archbishop of Perth will dedicate the Church Hall of S. Mary at Belmont.

CHILDREN'S FESTIVALS
This year's Children's School children's festivals will be held in S. George's Cathedral on September 23 at 3 p.m. and in S. John's Church, Fremantle on September 30 at 3 p.m.

GIRLS' SOCIETY
The following G.E.G.S. officers have been elected for the coming year: Patron, Mrs. E. W. H. Molins; president, the Archbishop of Perth; chairman, the Reverend W. J. Stannage and Canon R. D. Jones; secretary, Miss V. Field; treasurer, Miss Jones; auditors, Mr. W. Andrews and Mr. D. Jones.
The G.E.G.S. leaders' re-dedication and dedication service was held at S. Margaret's, Nedlands, on August 3. New branches have been opened at Queen's Park, Bayswater, Inglewood and Bieton.

G.E.S. PLANS
The Girls' Friendly Society Spots Day will be held on September 22 at the W.A.C.A. ground. The annual exhibition will be held on October 5 and 6 in the Burt Memorial Hall. An American tea will be held at headquarters on September 8 at 3 p.m. in aid of the Kalbarria Holiday Home.

DEDICATION AT BICTON
The Archbishop of Perth will dedicate the Church Hall of S. Christopher at Bicton on Sunday, September 9, at 9 a.m.

peal for S. Michael's P.O.W. Memorial Children's Home and the S. Joseph's R.C. Orphanage. Last announcement stated that £1,400 was in hand. The appeal carries on through September to the climax Ball at Bathurst on September 28.

The D.C. will preach at Orange, Kerry Creek and Euchareena on Sunday next, September 9, "open" the Y.A. Ball at Forbes on September 14 and preach in the Forbes parish on September 16. The Clergy Retreat at Marsden School will conclude to-day, with a conference amongst those attending. Mothers' Union members of Glandore have sent £10/10/- man at Bathurst who has been noted for his continued support for this appeal has sent a further uncollected £25 for the furnishing appeal of the Memorial Home Canowindra. Y.A.s have raised £20 members with the Youth Department of the Diocese.

MELBOURNE

ABERFELDIE VICARAGE
The Archbishop of Melbourne dedicated the new vicarage at S. Andrew's, Aberfeldie, last Saturday afternoon.

YOUTH FILMS
The Youth Department has arranged a film pre-view to be held in the Theatre, second floor, Cathedral Building, on September 7, at 8 p.m. when films of interest to those engaged in the Christian education work will be screened.

SOCIAL SERVICE AND ITS RELATION TO CRIMINOLOGY. The Diocese of Melbourne.
YOUTH. The Diocese of St. Arnaud.
Old Age. The Diocese of Ballarat.
Church Extension. The Diocese of Gippsland.

OUR RELATIONS WITH OTHER MEN AND MEN'S SOCIETIES IN THE CHRISTIAN CHURCH. The Diocese of Bendigo.
Missionary Work at Home and Abroad. The Diocese of Wangaratta.

Further details of the conference will be given in these columns next month.

DIocese OF MELBOURNE
The Provincial Chairman is to be the speaker at the quarterly meeting of the Diocesan Council on September 20. This is the first opportunity which many members of C.E.M.S. in this diocese have had of hearing Archdeacon Richards, who is assured of a very warm welcome.

The monthly meeting of the Diocesan Executive, held on August 16, was occupied principally with a debate on Government assistance to Church schools, following on the disclosures made in THE ANGLICAN of the Federal Government's intentions in regard to subsidising Church schools in Canberra.

Members of the Executive, particularly the clerical ones, stressed the need for Christian education in State schools. At the conclusion of the debate a motion was passed unanimously supporting the stand taken by the Primate, which has already been reported in THE ANGLICAN.

It was decided by the Executive that the lecture on Automation, given to the members of the Inter-Church Council of Men's Societies in July, should be circulated to branches for their comments, prior to the submission of the Report to the Social Questions Committee of Synod.

Visits were made by members of the Executive during the trip to S. Peter's, Murrumbidgee; S. James, Dandenong; Holy Trinity, Coburg; S. Chad's, Chelsea; and S. Mary's, Preston, branches, while members also attended the induction of the Senior Diocesan Chaplain of C.E.M.S., the Reverend R. F. Adams, to S. Paul's, Ringwood, on August 10.

BRANCH NOTES
S. Peter's, Brighton Beach, held a Missionary Night on August 13, when the Reverend K. O. Nancarrow, assistant secretary of C.E.M.S. in Victoria, gave an illustrated lecture on "The Challenge of Missions," in which he told of the work that C.E.M.S. is doing in S.-E. Asia, India and Africa.

S. Chad's, Chelsea, held a Smoke Night on August 14, preceded by Evensong in the church, when a new member was admitted.

The vicar, Brother S. J. Muxworthy, presided, and welcomed senior members of S. Chad's C.E.B.S., and visitors

Ordination Candidates Committee: Archdeacon S. J. Matthews, Canon J. E. Dale, the Reverend R. O. Bodey, Messrs. K. T. Corrie, H. R. Beak, P. V. Barnes and C. Simmonds.
General Synod representatives: Archdeacon S. J. Matthews, the Reverend R. O. Bodey, Messrs. P. V. Barnes and H. R. Beak.
Board of Missions: Archdeacon S. J. Matthews, Canon J. E. Dale, the Reverends P. J. Boulsover, J. R. Meak, J. R. Ferguson, J. L. Greenwood, T. R. Harwood, M. Hinchliff and E. Spring.

Commissioners under the Benevolent Avoidance Canon: Archdeacon S. J. Matthews, Canon J. E. Dale, the Reverend R. O. Bodey, Messrs. M. Hinchliff and J. L. Greenwood.
Diocesan Nominators: Archdeacon S. J. Matthews, Canon R. C. Johnston, the Reverend R. O. Bodey, Mr. C. Burfield and J. L. Greenwood.
Provincial Synod representatives: Archdeacon S. J. Matthews, the Reverend R. O. Bodey, Messrs. P. V. Barnes and H. R. Beak.
Secretary for missions: The Reverend R. O. Bodey.
Ordination Candidates Committee: Archdeacon S. J. Matthews, Canon J. E. Dale, the Reverend R. O. Bodey, Messrs. K. T. Corrie, H. R. Beak, P. V. Barnes and C. Simmonds.
Other officials of Synod were: Clerical secretary, the Reverend R. O. Bodey; lay secretary, Mr. E. M. Fleming; chairman of committees, Archdeacon S. J. Matthews; treasurer, Mr. H. C. Burfield.

C.E.M.S. IN VICTORIA

THE PROVINCIAL CONFERENCE

Arrangements are now complete for the holding of the annual Victorian conference of the Church of England Men's Society on October 20 and 21.

The conference, which will be under the chairmanship of the Provincial Chairman, Archdeacon R. E. Richards, will be held at the C.E.B.S. Camp at Frankston, near Melbourne.

Members of the Provincial Executive met the Melbourne Diocesan Secretary on July 19 and agreed on the form that the conference should take.

This had followed on the success of the conference held in conjunction with the meeting of the National Council of C.E.M.S., at Armidale, N.S.W., in January of this year, and also that held by the Ballarat Diocesan at Rocklands shortly afterwards.

The conference will be divided into a series of discussion groups, in which representatives of all six Victorian dioceses are to take part.

The subjects for discussion and the dioceses who are being asked to introduce the topics are:

- 1.—Social Service and its Relation to Criminology. The Diocese of Melbourne.
- 2.—Youth. The Diocese of St. Arnaud.
- 3.—Old Age. The Diocese of Ballarat.
- 4.—Church Extension. The Diocese of Gippsland.
- 5.—Our relations with other Men and Men's Societies in the Christian Church. The Diocese of Bendigo.
- 6.—Missionary Work at Home and Abroad. The Diocese of Wangaratta.

Further details of the conference will be given in these columns next month.

The speaker for the evening was the Director of the Melbourne Diocesan Centre, Archdeacon Geoffrey Sambell, who had recently returned from the United States, and who gave a most stimulating review of religion in America.

In his address, Archdeacon Sambell described the wave of religious popularity sweeping over the U.S.A. to-day, where everyone seems to be going to Church; and is also supporting the Church financially.

DISCREPANCIES IN U.S.A.
As well as this, laymen are talking about God. However, Archdeacon Sambell questioned whether Americans have taken to themselves a personal God who affects their way of life.

There seems to be a gulf between the worship and practice of religion. This is instanced by the tremendous social problems within America, e.g., the delinquent, the alcoholic, the narcotic, the cities of Reno and Las Vegas, devoted largely to freedom from restraints.

The archdeacon described the congregationalism of the Protestant Episcopal Church. There are no parishes as we know them, with priests ministering through the parish Church to the community, but rather in the U.S.A. there are congregations with chaplains ministering to these congregations.

The Archdeacon further expressed the fear that the Protestant Episcopal Church seems to have lost its identity within the World Council of Churches as an all-inclusive Protestant denomination. He issued a challenge here for a more intelligent, to be followed by a more militant, Anglicanism.

UNIQUE CONTRIBUTION
Only as we know the heritage and tradition of the Anglican Church can we retain an active place as a Community in the life of the community, and make the unique Anglican contribution we have to make to the re-union of Christendom, he concluded.

Following the address, a buffet supper was served, a feature being the cutting of an attractive birthday cake decorated with the C.E.M.S. badge, and made by the branch chairman's wife.

HEIDELBERG-RESERVOIR GROUP
The annual meeting of the group was held on August 16 at S. Mary's, East Preston, through the kindness of the vicar, the Reverend W. Milne.

Thirty-three delegates representing the branches in the parishes of S. Paul's, Fairfield; S. James, Ivanhoe; Holy Trinity, Coburg; a new branch in the district; All Saints', Northcote; S. Mary's, Preston; and All Saints', Preston, as well as S. Paul's Cathedral branch, attended the meeting.

At the meeting the following office-bearers were re-elected: Chairman, Brother J. L. Bishop; deputy-chairman, Brother W. Gibson; secretary, Brother H. Ellis; group representatives on the Diocesan Executive, Brothers Bishop and A. E. Thorley.

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SNAPSHOT COMPETITION



The winner of our snapshot competition is Mr. Allan Black of Rangiora, New Zealand, who sent in this picture of the Reverend W. Heerdegen, Vicar of Rangiora, in an unusual role — referee at a boxing tournament. This is one of the activities of the boys' club which he recently commenced to help combat delinquency.

THEATRE REVIEWS

THE RELUCTANT DEBUTANTE

THIS brilliantly witty play by William Douglas Home has the audience at the Comedy Theatre, Melbourne, in roars of laughter every night, and a more delightful show has not been seen here for years.

The plot, if it can be called one, is a trifling affair about a blase and very worldly-wise middle-aged husband who assists, somewhat reluctantly, his match-making wife's efforts to find the right duke or peer to marry their very charming 17-year-old daughter.

"STAGE DOOR"

THE Melbourne National Theatre has opened its live theatre season with Edna Ferber and George Kaufman's frothy sketch of life in a boarding-house occupied chiefly by aspiring young actresses who hardly ever get a part of more than two lines on Broadway. It might be the company's policy to encourage the pupils in its drama school by putting on a show which requires a cast of 32 performers, and it certainly helps fill the house by attracting the parents and uncles and aunts of the girls, but the play could get along just as well if 28 of them were left out.

Wynne Austin and Patsy King each give a good performance of what life is like in such a monstrous regiment of women but it is a pity that the National seems so often to choose plays that have so very little value in them.

—W.F.H.

Roge, Livesey and Ursula Jeans are perfect as the parents and the English lass with the Dutch name — Diana ten Hove — (her name, incidentally, means in English "at the farm"), has the most expressive eyes imaginable and is a sheer delight in her acting.

The dressing of the cast is so good as to almost set a new standard for the Australian stage, and the timing and production are faultless.

If you want to take your wife and adolescent daughters and sons to see a really first-class show this play is it.

It is to be hoped that Australian audiences are given the opportunity to see this talented company in another play as well before their season ends. After some of the sordid stuff that the live theatre in Melbourne has foisted on us of late this one is too good to miss.

—W.F.H.

BISHOP OF ST. DAVIDS

ANGLICAN NEWS SERVICE

London, September 3

The Electoral College of the Church in Wales, will meet on September 18 to consider the appointment of a successor to the late Bishop of St. Davids, the Right Reverend W. T. Havard.

Before the new bishop can be enthroned, the nomination has to be confirmed by the bishops of the Church in Wales, in Synod.

MONTECUTE CHURCH IS RE-BUILT

A HAPPY AND SAD OCCASION

FROM A SPECIAL CORRESPONDENT

Adelaide, September 3

When the Bishop of Adelaide, the Right Reverend B. P. Robin, re-consecrates S. Paul's Church, Montecute, on Sunday, September 16, it will be both a happy and sad occasion for the wardens and congregation.

Happy, because this will mark the re-building of their church which was destroyed in the disastrous bush fires on January 2, 1955; and sad, because their parish priest, whose enthusiasm was so much responsible for the restoration, will not be with them.

The Reverend C. W. Woolley, after a short illness, died on August 22. Amongst his last wishes expressed was the hope that he should live long enough to be at the opening of the church.

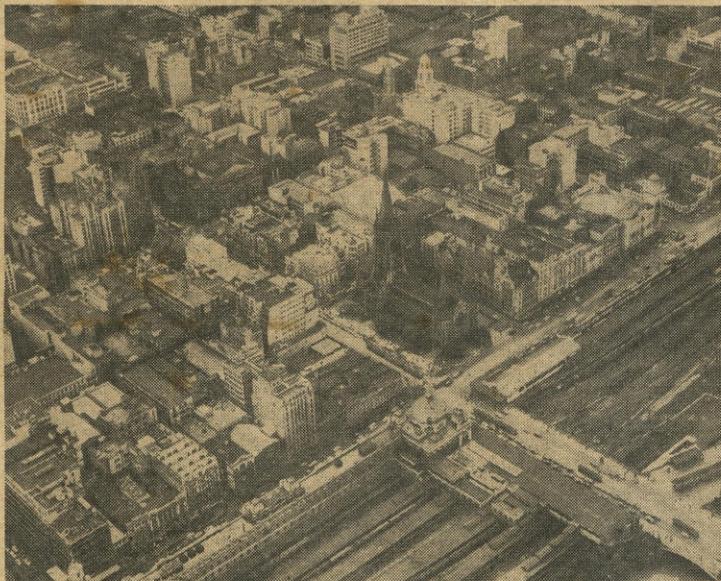
This was not to be, still his memory will remain with those who laboured with him to achieve this object and a suitably inscribed plaque will later be placed in the porch-way to commemorate his association with the re-building.

The programme for the celebrations are: 9.30 a.m. Re-consecration and Holy Communion

and 3 p.m. Evening Prayer which will be conducted by the Archdeacon of Strathalbyn, the Venerable M. C. W. Gooden.

The wardens are hoping that those who attend the morning service will remain to give thanks with them at Evensong and have arranged for visitors to have a picnic luncheon if they so desire; hot water and tea will be available and visitors are asked to bring their own hamper.

Should the weather be inclement the Institute has been engaged for their convenience. It is hoped that a large number



A new picture of S. Paul's Cathedral, Melbourne, showing it surrounded by commercial buildings and with the Railway in the foreground.

NEW GUINEA MARTYRS

PILGRIMAGE TO IPSWICH

FROM OUR OWN CORRESPONDENT

Brisbane, September 3

About 150 members of the Order of the Comrades of S. George took part in the annual New Guinea Martyrs' Day pilgrimage to Ipswich yesterday.

While the carillon in S. Paul's tower played "Onward Christian Soldiers", the Comrades marched in solemn procession along the street and through the grounds to the cross in the church grounds which stands as a memorial to Mavis Parkinson, the Comrade martyr, who was for many years a parishioner of S. Paul's.

Comrades gave thanks for the sacrifice of the New Guinea Martyrs at a service before the memorial, which was conducted by the Provincial Chaplain of the Order, the Reverend Eric Hawkey.

FLORAL CROSS

During this ceremony, a floral cross was placed on the memorial on behalf of the Order, alongside the wreaths of the Parkinson family, and parish organisations.

The service concluded with the Comrades hymn, after which the procession moved

ATTITUDES PERPLEX

METHODIST LEADER ON UNITY

ANGLICAN NEWS SERVICE

London, September 3

The president of the Methodist conference, the Reverend H. C. Walters, spoke on church unity at Leeds last month.

Mr. Walters said he 'could not see anything "inherently unhappy" in the existence of different methods of worship, types of witness, and methods of service. "The unhappiness seeps in when we begin to exclude one another from the covenanted mercies of God," he added.

People were perplexed not by the existence of various Christian Churches, but rather by their attitude to one another—the Roman to the Anglican, the Anglican to the Free Churches, and of the Free Churches to the undenominational mission. They were all "stained with varying degrees of ecclesiastical snobbery."

CLOSER RELATIONS

They must do all in their power to foster closer relations between the Churches, but must not be mesmerised by the idea of one visible Church. As Dean Inge had put it: "Christ wished that his disciples should be one flock, he never desired that they should be penned in one fold."

CLASSIFIED ADVERTISEMENTS

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of past residents as well as friends and neighbours will be present.

S. Paul's Church, which is situated on the crest of Corkscrew Hill has a commanding view of the valley on both sides and is amongst the earliest of Adelaide's churches. Work was commenced in 1885 and the building completed in 1886 and was consecrated by Bishop Kennion on March 9 of that year.

The Reverend A. Hanner at the time incumbent of S. George's Church, Magill, together with his two churchwardens Messrs C. Carnow and A. J. Trebilcock were responsible for the successful completion of the building.

S. Paul's, Montecute is situated on the road to and in close proximity to Marble Hill, the late Summer residence of the Governors of South Australia (also destroyed on the same day), many Governors and their families have been worshippers in the past.

The church building will be opened free of debt thanks to the generosity of the Bushfires Relief Fund and many generous donors, but it still has to be furnished and this is expected to take at least another \$300, so it is hoped that many will rally to the support of the wardens and give generously.

into the church for the singing of the Te Deum.

A welcome was extended by the rector, the Reverend H. K. Cornish, at tea in the parish hall, and then Mrs. Cornish presented items by the children of the parish, including several by the children's choir, trained by herself.

Mr. Vernon Cornish conducted community hymn singing in the parish hall until Evensong at 7.15 p.m. in the church, when the Reverend J. R. Payne, R.A.A.F., chaplain at Amberley, preached.

GIFTS FOR CHURCHES

FROM A SPECIAL CORRESPONDENT

Murchison, September 3

On August 26 the Bishop of Wangarata dedicated a brass Missal Stand for the altar in S. Paul's Church, Rushworth, to the memory of Harry Bailey.

It was a gift from his widow and son.

In the evening the Bishop, the Right Reverend T. M. Armour, dedicated new altar rails, sanctuary chairs, and a carpet in the sanctuary of Christ Church, Murchison, to the memory of Edith Annie Ferguson.

The new furniture was given by the Ferguson family and Mr. G. Baumber. Miss Ferguson had been a faithful worshipper and supporter of Christ Church for many years.